

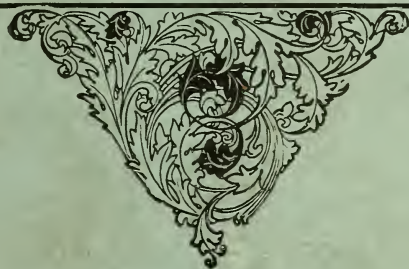
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*The Acts of the Apostles
of the Sea*

AN EIGHTY YEARS' RECORD
OF THE WORK OF THE
AMERICAN SEAMEN'S
FRIEND SOCIETY



"The Sea Our Parish"



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The Acts of the Apostles of the Sea

An Eighty Years' Record
of the Work of the
American Seamen's Friend Society



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THIS modest booklet of the American Seamen's Friend Society's efforts makes no claims to be a full history of its eighty years' work ashore and afloat. It is only a brief résumé and setting forth of some of the important things done at home and abroad. Naturally, many places, events, and personalities have not been mentioned. This omission is not due to ignorance of them, but solely because space and the nervous haste of our day preclude the possibility of a lengthy report being read. The tale is not finished. Our chaplains are writing new chapters, the Acts of the Apostles of the Sea. These chapters will continue to be written until the sea shall be no more.

GEORGE MCPHERSON HUNTER,

Secretary.

SEA LIFE IN 1828

When the American Seamen's Friend Society was founded, steam navigation, as we know the term, was not in existence. A few venturesome souls had crossed the Atlantic Ocean without the means that God had provided, i. e., the winds, and adventurers in steamers were regarded in the way we now regard the Arctic explorers. Very much of the world was unknown, unvisited, and unopened to the traders. China, except a few treaty ports, was closed. Japan was sealed. Africa was unexplored and visited chiefly by slavers. Australia was in its infancy. Thousands of the beautiful islands on the broad Pacific Ocean were unknown and uncharted and those known were inhabited by cannibal tribes. To cross the Atlantic meant a voyage of between twenty and thirty days with thirty discomforts and dangers to be faced. The Pacific Seaboard with its marvelous California, and the great rich States of Oregon and Washington, was more remote than the islands of New Zealand in our modern life.

Long sea voyages to unknown countries in small ships dependent on the vagaries of winds, exposed to gales, tropic heat, and Arctic ice, was the lot of the sailor. Captains of vessels were navigators, pilots, traders, and men of diplomacy. Mates were men of executive ability, seamen, quick and expedient, able to handle sails and men. If he handled them both in the same fashion we must let bygones be bygones, for the life on ship-board went roughly then. Sailors were sailors able to "hand reef and steer," keen-eyed, strong-limbed, deep-chested men, albeit tatooed overmuch—it was the way of the sailor-man. He was a poorly paid, highly skilled man. Life for him was hard at sea. For captains were captains and orders were obeyed or men were carried below broken, mangled, and bleeding. Might was right and there were no rights for sailor-men when steam was discovered.

In the late twenties and early thirties, when some "respectable and pious citizens were organizing themselves into an American Seamen's Friend Society, Sailors' Boarding Houses were managed by men who feared not God, man, Board of Health, nor the laws of decency and hygiene. Aboard ship there was only one law, the will of the captain. Sailors were strung up and flogged if the captain thought it necessary and desirable. One of the chaplains in the United States Navy expressed a stray wish for the men to be flogged somewhere else than at the gratings and some other time than the evening, for their cries disturbed his evening meditations!

It is true a special statute of the United States imposed a fine of \$1,000 or five years in prison for maltreating a sailor, but the testimony of a sailor was too often written on sand. Brutality was an accepted condition of sea life. Tradition, use, and want had stereotyped the ship's officers' views that another point of view than the traditional one was barely known.

In the year of grace 1909, forecandle life is far from ideal.

"Single men in *forecandles*
Ain't no plaster saints."

But in the days of Beginnings in 1829 sailors had neither tables, knives, forks, nor plates in the forecandle. The "kid," a wooden tub, was centered in the floor and the "hands" gathered around and helped themselves out of the common pot, and the helping was done by the sheath knife. On the other hand, in the days we write of, owners often knew their crews, sometimes helped in their selection, went on board to inspect the food, visited the forecandles to see if they had a lamp! At least their presence at the beginning of the voyage and the end gave some sort of personal touch to the relation of owner and seamen.

R. H. Dana, writing twelve years after the start of the American Seamen's Friend Society, said:

"I did not hear a prayer made, a chapter read in public, nor see anything approaching to a religious service for two years and a quarter. There were, in the course of the voyage, many incidents which made, for the time, serious impression upon our minds, and which might have been turned to our good; but there being no one to use the opportunity and no services, the regular return of which might have kept something of the feeling alive in us, the advantage of them was lost to some, perhaps forever."

Yet the sailor's life was not a cheerless dirge in those days, romance is always on the ocean. Science and steam had not robbed it of its awful mystery and weird power. If the sailor had little religion, he held God and the unseen powers in wholesome awe. Superstitions were then rife on board of every ship. Few, if any, ships sailed on Friday. With a peculiar relish seamen decant on a certain ship begun on the 13th of the month, which happened to be a Friday. She was launched on a Friday, sailed on her maiden and last voyage on a Friday. No man ever saw or heard of her after the pilot went over the side. Told and retold were the old stories of the sea. "The Flying Dutchman" was no myth to the seamen of eighty years ago. And the buried city off Ushant was told

about in the uncanny dog watches of the tropics, or whisperingly alluded to under the mystic spell of the weird, pale splendor of a full moon in the southern seas. There were dog watches in the days of the sailor before the engineer came aboard and the fireman's shovel had driven the "Chanty-man" over the side. The bards of the forecastle have gone with the square-rigger and the white-winged clippers of the sea. The sea ships and sea life have changed, but the men remain the same and will remain until seas shall be no more.

Except in few rare cases the sailor's world was a world without God, and to be without God is to be without hope in the world. Just imagine sea life without chaplains, Bethels, or "Sea Missionaries," a world into which no books, tracts, or loan libraries were launched, where few of the men could read or write. The reading room for sailors was not yet born. The voice of the Sky Pilot had not yet gone forth nor the touch of that ministering angel now found in nearly every well-conducted Seamen's Institute in the world, the woman who purely, unostentatiously, in the spirit of Christ, ministers to the men of the sea. Conceive, if possible, sea life without the Gospel meetings, prayer, testimony meetings, into which the sound of the Gospel hymn had never been wafted. No agency to fight crimps or provide decent boarding houses had been started. Jack could stand on the waterfront of every seaport in the world, look out on the sea and up to the sky and say, "No man cared for my soul." A man without country, God, Saviour, or friend in the world! It was into such a world and to help such men that the American Seamen's Friend Society was born eighty years ago.



THE BIRTH OF THE AMERICAN SEAMEN'S FRIEND SOCIETY

"A few can begin something that in the end may be great."

In the summer of 1816 some members of the Brick Presbyterian Church started prayer meetings in the lower part of the city. Some of those meetings were held in Water Street, at that time the principal resort for sailors. The attendance of sailors was so large that it suggested the idea of special services for sailors. Specific services for sailors were then started. The success attending these meetings awakened considerable interest, and in December of the same year the idea was conceived of erecting a Mariners' Church. A committee was appointed, but the project did not come to fruition until the New York Port Society was formed in 1818.

In an upper room in "Mr. Linden's Academy, in Cherry Street," the first regular preacher to seamen began the first regular services for seamen in the port of New York. Encouraged by the success of the services, efforts were made to build a church for seafaring men, culminating in the erection of the first Mariners' Church in Roosevelt Street, near the East River. The pastor of the Mariners' Church, Rev. John Truair, felt keenly the need of caring for the sailors abroad. His vision saw in the seamen and the organization of an American Seamen's Friend Society "a splendid machinery for extending the means of salvation to heathen tribes." He formulated his views in a stirring appeal which appeared in the *Mariners' Magazine*. In the same publication a petition appeared, signed by one hundred and fourteen masters and mates, expressing desire to promote religion and morality among sailors.

"At a large and respectable meeting of the citizens of New York City, held at the City Hotel, October 25, 1825, for the purpose of taking into consideration the propriety of adopting measures preparatory to the formation of an American Seamen's Friend Society, pursuant to public notice, the Hon. Smith Thompson was called to the chair and John R. Hurd appointed secretary. The object of the meeting having been stated, and several letters from different persons in some of the seaports cordially approbating the design being read, the following resolutions were unanimously adopted:

"On motion of Rev. Dr. Macauley of the Presbyterian Church, seconded by the Rev. C. G. Sommers of the Baptist Church,

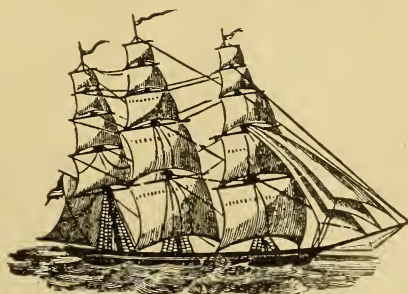
"*Resolved*, That this meeting would regard with peculiar

interest the formation of a National Seamen's Friend Society, to have the seat of its operations in the city of New York; and that we pledge ourselves to do all in our power to promote the highest prosperity, and the most extensive usefulness of such an institution."

The meeting adjourned until January 11, 1826. The day of the meeting was wet and stormy, the attendants lukewarm, and from the accounts the outlook was aught but encouraging. The Rev. Mr. Frost, of Whitesborough, New York, said in his speech:

"The smallness of the number present is of no consequence. All other good enterprises have begun with a few. Christianity itself began to be established by a meeting of a few individuals. So did the American Board. I was present when the first missionaries offered themselves. The association of ministers before whom they presented themselves were wise and good men, but they were not awake to the missionary cause, and they almost thought these boys were enthusiasts for setting such a project on foot. They committed the matter to the Board as an experiment. If they could have foreseen the issue, instead of the apathy which they manifested, they would have been praying with tears in their eyes for the glorious cause."

A constitution was adopted and officers chosen, and an agent appointed. No one was enthusiastic but the agent, who published an animated "call from the ocean" and kept the fire burning until May 5, 1828, when a re-organization was made and, what was better—a determination reached to begin the work of the national society for seamen. Thus, through great exertions, much discouragement, many failures and a few false starts, was launched on its career the AMERICAN SEAMEN'S FRIEND SOCIETY.



THE FIRST CHAPLAIN.

The missionaries are the best friends of the sailor. As a class, their work is the salvation of men. Men cannot be men without God in civilized countries, and they often sink to the level of the heathen in heathen countries.

Morrison, of China, whose centenary was celebrated in 1907, was really the pioneer of work for seamen in the Far East. He might be called the first seamen's chaplain in China. Uncommissioned, it is true, but no man need wait for a commission to preach Jesus Christ. He can begin where he is, as Morrison did, as shown by the following letter, which was published in the first volume of the *Sailors' Magazine*, issued in the year 1829:

CANTON, CHINA, November 10, 1827.

TO THE COMMITTEE OF THE BETHEL UNION.

Gentlemen: When I left England in May, 1825, you had the kindness to commit to my care a Bethel flag, to hoist on board ship for public worship in the river of Canton.

This season, I have the pleasure of informing you, that the Bethel flag has been hoisted at Wampoa several Sundays, on board the American ship *Liverpool Packet*, and a congregation of forty persons and upward collected from the United States' vessels in China. The captain of the ship, a fervent disciple of our Lord Jesus, was himself the chaplain.

Say not the beginning is small. "Who hath despised the day of small things?" Not the Master. His kingdom here, where, in the worship of demons, among hundreds of millions satan is enthroned, may now be small as a mustard seed—but eventually we are sure it shall resemble a wide-spreading tree, affording home and shelter to myriads.

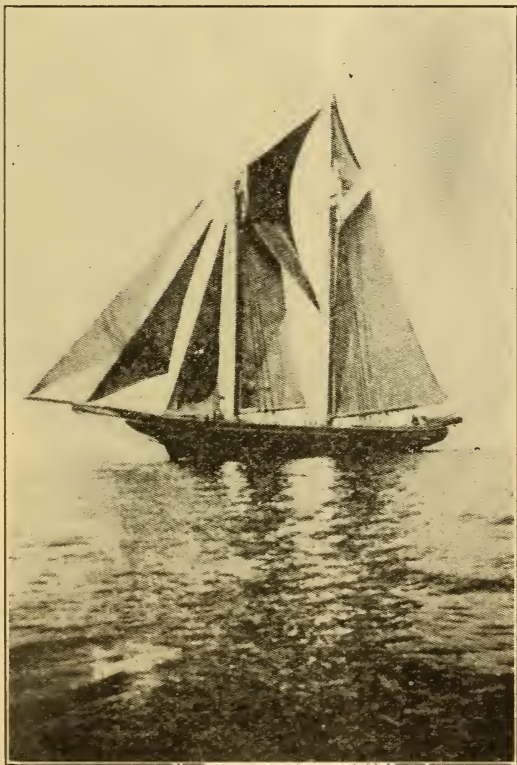
A preacher is wanted at Wampoa. Some of the company's captain's read prayers on board their own ships on Sunday, and Captain Crocker has read a sermon from Doddridge under the Bethel flag—all of which cheers our hearts in these regions of idolatry and superstition. Still, a faithful and devoted minister for the fleet is greatly to be desired. The churches of the United States enjoy facilities for supplying one; and I have, through a devoted Christian here, written to America, to induce some man mighty in the Scriptures, full of faith and of the Holy Ghost, to come among us for a season. Such at

present is the condition of things in reference to sailors in China.

I remain, very sincerely, A Seamen's Friend,

ROBERT MORRISON.

The message came at an opportune time. It was the right word fitly spoken, for the chief desire of the newly formed society for seamen was to send "Sea Missionaries," as they were then termed. Events providentially opened the way. A New York merchant engaged in trade with China offered to send the proper "Sea Missionary." The Rev. David Abeel, a promising young minister of the Reformed Church (Dutch), was recommended for the new and somewhat venturesome task of preaching to the sailors and whalemén and ultimately to the heathen. He was appointed and sailed in the good American ship *Roman*. His efforts were blessed of God. As soon as he was proficient in Chinese his services were transferred to the American Board of Foreign Missions.



DAVID ABEEL

David Abeel was born June 12th, 1804, at New Brunswick, N. J. His father was an officer in the United States Navy



REV. DAVID ABEEL, CHINA
First Chaplain to Seamen, 1829

during the Revolution, and was honored by Congress for his valor in several hotly contested sea battles.

The son inherited his father's military instinct, and when a youth of fifteen applied for admission to West Point. The ap-

plications that year were so numerous that he saw no likelihood of his acceptance, and so withdrew his application. He gave himself to the study of medicine for a year. Meantime he had come to the great turning point of his life. He had become a Christian.

His heart turned naturally to the Christian ministry. At the age of nineteen he entered New Brunswick Theological Seminary. There he heard the voice of God calling him to the regions beyond. He was at that time the only surviving son of his parents. They were advanced in years. He accepted a call to Athens, N. Y. He stayed for two years and six months, when ill health compelled him to resign. His brief ministry was one of marked spirituality. The people never forgot it. When after twenty years of hard and multiplied labors in eastern lands he came back to visit his first flock the people wept for joy to see his face once more.

In September, 1829, he received a call from the American Seamen's Friend Society to undertake work on behalf of American seamen at Canton, China. The ship was to sail in a month. He had four weeks in which to decide and prepare. He accepted the call and was ready on the day of sailing. The ship *Roman*, in which Abeel sailed, was owned by D. W. C. Olyphant, of New York, a distinguished Christian merchant and friend of missions. He gave David Abeel free passage, and promised to provide him a home free from cost for a year after his arrival. After a year of service under the Seamen's Friend Society, Abeel joined the American Board. He was sent on an exploring tour to Malacca, Siam, Java and the larger islands of the East Indies.

He visited Singapore, Bangkok and Batavia. He spent a year in Siam. For a short time he was chaplain to the foreign residents at Singapore. On account of failing health he was compelled in May, 1833, to take ship for England. From London he went to Holland with a view to forming some connection between the churches of Holland and the United States as a basis for co-operation in foreign missions, but his hopes were not realized.

While in London in 1834, David Abeel was instrumental in organizing the first Woman's Missionary Society, called "Society for Female Education in China and the East." His extraordinary piety impressed people wherever he went. A lady in London said: "There was nothing austere, narrow-minded or extravagant in his religion. There was beautiful symmetry, a holiness, refinement and tenderness about it which struck the most ungodly."

In January, 1845, he sailed for New York, "doubtful," as he says, "which home I should reach first." The ship made

one of the quickest passages on record. But Abeel was so enfeebled on his arrival that he spoke with the greatest difficulty, and only once after his return was his voice heard at family prayers. He survived a little over a year, dying at Albany, September 4, 1846. His remains were interred in Greenwood Cemetery.



THE PACIFIC ISLANDS

THE FIRST SEAMEN'S CHURCH

To Captain James Cook, the intrepid English navigator, belongs the honor of first visiting the Sandwich Islands in the year 1779. And the first Christian service of any kind was the one held at the funeral of Captain Cook, on February 21, 1779. Captain King, his successor, records:

"In the afternoon the bones (of Captain Cook) having been put into a coffin and the service read over them, they were committed to the deep with the usual military honors. What our feelings were on this occasion I leave the world to conceive; those present know that it is not in my power to express them."

In the year 1790 an American ship called the *Fair American* was wrecked. All of the crew were killed or eaten, two only being spared, John Young and Isaac Davis. Evidently they had been men of character, some degree of piety, combined with a New England shrewdness in trading. The Journal of John Young still exists, showing a combination of trade accounts, prayers, and a religious poem beginning:

"Life is the time to serve the Lord,
Then I insure the great reward;
And (while) the lamp holds out to burn,
The vilest sinner may return."

John Young induced his heathen king to moderate his drinking habits, became the grandfather of Queen Emma, and the missionaries assert was a potent influence for good. Isaac Davis equally so, for his prayer book still exists in the hands of his descendants.

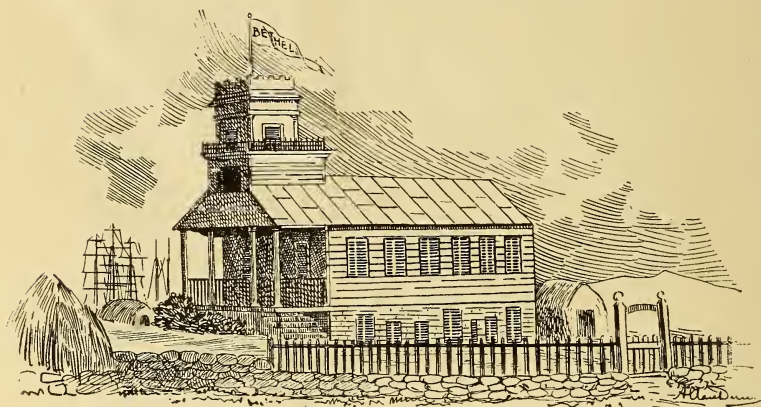
Captain Vancouver, an English navigator—Vancouver Island is named after him—visited the Hawaiian Islands, and like nearly all the great navigators, his influence was for good. He spoke to King Kamekameba about the one true God, the ruler of all, and promised that he would ask the King of England to send teachers. Vancouver tried to impress the Chiefs of the Islands with the ideas of justice and humanity, and urged the folly of idolatry. Captain Vancouver's memory long remained a powerful influence for good."

The whaling and trading to the Islands increased rapidly while traders multiplied in numbers. Some undoubtedly were good men, but the majority were conventional, easy-going men who "did as the Romans did"

and dropped into the heathen vices of the "poor heathen," while the "poor heathen" lost respect for their clay gods as they acquired the white man's vices. Captain Wilkes, U. S. N., commanding the United States Exploring Expedition, had visited the Islands in 1840; and Richard Henry Dana, who wrote the immortal "Two Years Before the Mast," did much to draw attention to the work of seamen chaplains. In the closing chapter of that book, one of the few sea books sailors care to read, he says:

"The exertions of the general association, called the American Seamen's Friend Society, and of the other smaller societies throughout the Union, have been a true blessing to the seaman; and bid fair, in course of time, to change the whole nature of the circumstances in which he is placed, and give him a new name, as well as a new character."

He was speaking as an eye-witness, for by the time he reached the



FIRST SEAMEN'S BETHEL, ERECTED 1833, HONOLULU, HAWAII

Pacific coast the American Seamen's Friend Society had its first chaplain in the Hawaiian Islands. On the 16th of September, 1832, Rev. John Diell was ordained and commissioned to work at Oahu. A free passage was given him on the *Mentor*. On the same ship went the frames for the new chapel. The boards and the shingles were already on the way. In November Dr. Gardnier Spring of the Brick Presbyterian Church, in the Bleecker Street Church commended the Missionary and wife to God. A carpenter went with them as artisan missionary. Mr. Diell took out as part of his baggage a library of books valued at \$500, given chiefly by Princeton students.

The tale of the work for seamen by the Chaplains of the American

Seamen's Friend Society in the South Sea Islands runs parallel with the glorious work of the American Board of Commissioners for Foreign Missions and the honorable names in its history. They were a noble band of men, these early missionaries, who loved the sailors as strongly as they loved the heathen around them. With the evangelization of the heathen should and does go the evangelization of the seamen in the ports. Such men as the Rev. Titus Coan, whose pentecostal work in the great revival of 1837-38 was the spiritual birth of the Hawaiian people. Dr. Damon, or by his better known title, Father Damon, was pre-eminently a friend to the seamen. For some reason the American Seamen's Friend Society's publications do not give an adequate account of the life and labors of Dr. Damon. He is known by the friends of the work for seamen simply as a friend of the seamen. By the kindness of his son we give the first account of his career ever published in America. It is taken from the *Friend*, the paper he edited. Some fresh information has been supplied by his son.

FATHER DAMON, OF HONOLULU

"Samuel Chenry Damon was born in Holden, Mass., February 15, 1815. He graduated at Amherst College, Massachusetts, 1836, at the age of twenty-one years. and after a year spent in teaching, entered upon his theological course at Princeton Seminary, New Jersey, in 1838, and finished the course at Andover Seminary, Massachusetts, in 1841. He was married to Julia Sherman Mills, a niece of Samuel J. Mills, one of the founders of the American Board of Foreign Missions, on October 6, 1841. He was ordained to the Gospel ministry and with his youthful companion sailed for Honolulu, March 10, 1842, arriving October 19th of the same year. He came out under appointment of the American Seamen's Friend Society as Seamen's Chaplain for Honolulu; the Rev. John Diell, his predecessor, having been obliged to leave from failure of health.

"Arriving in the prime and vigor of his young manhood, he found society in a very primitive state. The foreign residents were few in number, and his principal labor was among the seamen of the numerous ships which at that time and for many years after visited this port in their annual quest for whales in the North Pacific.

"At that time the Bethel Chapel was the only edifice in the place for the public worship of English-speaking people, so that the Chaplain of the Bethel naturally became the preacher and acting pastor for the foreign community on shore as well

as for the seamen. The chapel had been erected in 1833, and there Father Damon began his early ministry in 1842, and has continued it in the same place for forty-two years. In 1837 the church had been organized under Rev. Mr. Diell as the "Bethel Church," and in 1850 it was reorganized under Mr. Damon as the Bethel Union Church, under which organization it continues at the present day. From under Father Damon's ministrations in this church, a colony went forth in 1852, which formed the present Fort St. Church, and in 1862 another portion went forth at the establishment of the Anglican Church in this place.

"In 1843, the year after his arrival upon these shores, Father Damon began the publication of a small newspaper, devoted to the welfare of seamen, which became widely known as *The Friend*. During these many years, Dr. Damon has been a voluminous writer, a progressive and earnest worker, and a prominent figure in all that pertains to the social and moral history of Honolulu, and indeed of these islands. To speak of Honolulu abroad was to call up Father Damon's name: and the successive volumes of *The Friend* contain a succinct history of the Hawaiian nation from 1843 to the present time. In 1867 Father Damon was honored by his Amherst College Alma Mater with the degree of D.D., a title well earned and worthily bestowed.

"It was the privilege of Dr. Damon to travel much abroad during his long period of service. In 1849 he visited Oregon and California, just at the outbreak of the gold fever in the latter State. In 1861 he visited the missions in the groups of Micronesia, in the *Morning Star*, and that visit resulted in the publication, first in the *Friend*, and afterward in pamphlet form, of the *Morning Star Papers*. In 1869-70, his health having become impaired, he made an extended visit to the United States, Europe, Palestine, and Egypt, returning with fresh vigor and enthusiasm to his labor of love in Honolulu. In 1876 he visited the United States again and was present at the grand centennial exhibition in Philadelphia. In 1880 he revisited England and the Continent, and early in 1884 he visited China, returning by way of Japan and San Francisco. In all these tours his powers of observation were on the alert to trace the progress of Gospel light and civilization among the nations, and his interest in the missionary work and its results was deepened and strengthened.

"Besides the many volumes of the *Friend*, his printed discourses on various occasions of public interest, number forty-six. He always took a lively interest in educational matters, and from the period of his arrival here took a special interest in Oahu College, which owes much to his public-spirited

efforts and to his own gifts and labors for its advancement.

"During the latter years of his life he took a special interest in work for the benefit of the Chinese and Japanese. He had made arrangements by which his work as pastor of the Bethel Church and editor of the *Friend* was passed over to other and younger hands, and was anticipating with enthusiasm the devoting of his remaining years to work among the Chinese on these islands, and to the cause of education in connection with Oahu College. But it was not so to be. His life-work was finished—complete and well rounded, and he was called away. His genial smile and noble presence will be missed from the streets and homes of Honolulu, but the seed sown by him in his many labors in this community will continue to bear fruit for many years to come.

VALPARAISO, CHILE

The Valparaiso Seamen's Mission was founded January 4, 1846, by the late Rev. David Trumbull, D.D., hoisting for the first time in these waters the Bethel Flag on Board the American ship *Mississippi*, on which he had come as a passenger from the United States. Dr. Trumbull had been commissioned by the American Christian and Foreign Union to labor as an Evangelist in Chile.

He came to the Chilians, but the Chilians received him not, but the foreign sailor did receive him, gave him a warm welcome, a parish to labor in, a Bethel to preach from, and a flag to protect him. Here, whomsoever would, might come, from ship or shore, and enjoy the privileges so long denied them. Here his newly made friends and his fellow-countrymen gathered around him for many months, Sabbath after Sabbath, until a private room could be occupied with safety on shore. Nor was it long they waited. Not many years passed before Dr. Trumbull could return the compliment and invite the sailor to sit in peace with him in a well-constructed church edifice on shore. The mission to seamen was an important factor in solving the question, How was the Gospel Messenger to win his first foothold in Chile.

For a long series of years Dr. Trumbull was enabled, with the occasional assistance of private friends, to carry on the work in the Bay of Valparaiso, and at the same time to keep abreast of the rapidly increasing demands of his work on shore. After much efforts and expense an old hulk, *Egeria*, was obtained and services held one Sabbath only, when a gale of wind wrecked her, the shipkeeper and his family going down with the ship.

Meanwhile the Chaplain had been trying to devote all his time to the Union Church work, and the loss of the *Egeria* was a serious blow to him. Dr. Trumbull again resumed responsibility, which had scarcely been interrupted, and with the assistance of his former co-laborers continued to maintain the work.

In 1882, Rev. O. B. Krauser was engaged to carry on the work, under the supervision of Dr. Trumbull, supported by the American Seamen's Friend Society of New York, and some individual members of Union Church. Mr. Krauser's work, which lasted for about a year, was appreciated by the friends of the mission, but on account of illness in his family he was obliged to retire from the field. It was now fully recognized by the friends of the mission that a complete reorganization of the work was imperative and necessary for its future welfare and usefulness. During the recurrent changes of the preceding thirty-seven years Dr. Trumbull was the constant and consistent friend of the Seamen's Mission, taking the work up when others laid it down, coming to the front when others retired. In these labors he was nobly assisted by a small band of faithful co-workers, conspicuous amongst whom for his untiring zeal, unflagging devotion and warm-hearted hospitality was the late James Blake.

The friends of the Mission, and especially the Board of Directors of the newly formed Union Church Missionary Society, were now convinced that the presence of a thoroughly qualified man was necessary, who would devote his entire time and labor to its service as chaplain.

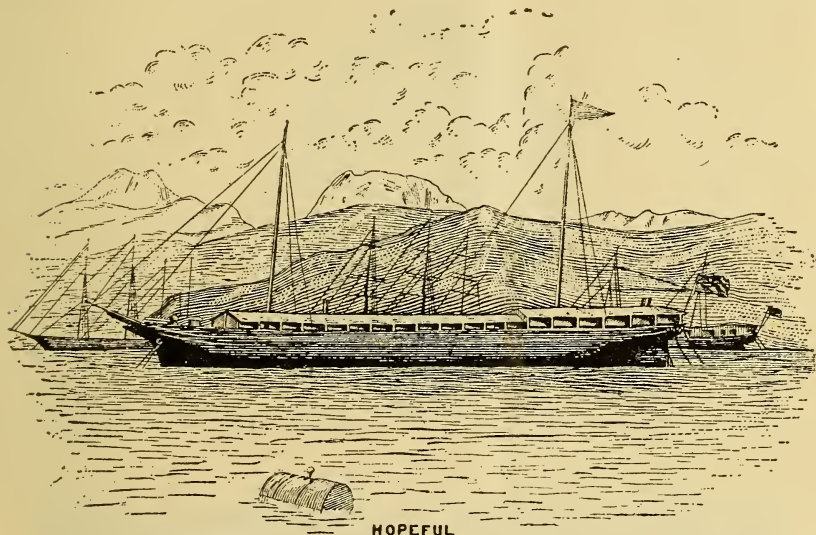
Dr. Trumbull as President of the Board of Directors, and chairman of the executive committee of the Union Church Missionary Society, now made an urgent appeal to the American Seamen's Friend Society of New York to make this field a permanent branch of their work, procure a suitable clergyman as chaplain for the post, and also to make an annual appropriation of funds toward his support.

The American Seamen's Friend Society had already been in the closest sympathy with Dr. Trumbull, and his work for seamen in Valparaiso, and had watched over it with the keenest interest, giving of its funds towards its support from time to time as its necessities required.

The appeal found a most attentive and cordial reception from the late Rev. S. H. Hall, then Secretary of the Society, who immediately brought the subject to their special attention.

Providentially, at this precise time, there came to New York on a business visit the late Alexander Balfour, of the house of Balfour, Williamson & Co. of Liverpool and Valparaiso. Mr. Balfour had been a resident of Valparaiso for a number of years, and one of Dr. Trumbull's

most valued helpers. He was deeply interested in the welfare work for seamen, and had been a supporter of the mission in the Bay of Valparaiso, and, therefore, well qualified to speak of its present wants and future prospects. He sought an interview with Secretary Hall and the Directors of the American Seamen's Friend Society and pleaded the needs so effectively that the Board decided to make the Valparaiso Seamen's Mission a branch of their work. The Union Church Missionary Society



BETHEL SHIP HOPEFUL (VALPARAISO)

was thus brought into official connection with the American Seamen's Friend Society in 1883.

Secretary Hall, with the full consent of his Board of Directors, at once began inquiries for a clergyman. After five months' deliberation, Rev. Frank Thompson accepted the post, was commissioned as chaplain on December 8, 1883, and sailed for his new field two days later, and arrived in Valparaiso January 8, 1884, where he has continued to labor up to the present day.

In 1887 the British iron bark *Hopeful* came into port in a dismasted condition, and was offered for sale. The directors of the Union Church Missionary Society, encouraged by promised assistance from the American Seamen's Friend Society, felt themselves warranted to go forward and purchase her. The vessel came into their possession September 26, 1887, and was altered and fitted up as a church, with a fine reading room

attached, and was dedicated to her present uses by a Public Service on June 10, 1888.

On the 10th of July following the *Hopeful* was badly damaged in a northerly gale by another vessel driving down upon her and crushing in her bows. The British merchant houses and other friends who had formerly contributed toward the purchase and equipment fund, again came forward and generously donated the means necessary to complete the repairs, since which time the *Hopeful*, true to her name, has met with no further damage, and has never been weighed with a debt.

It is now sixty-three years since this mission was founded, and twenty-seven since the present chaplain entered upon his work. During all these years seafaring men have had the Gospel preached unto them, the sick in prisons and hospitals have been visited, the destitute and disabled have been assisted, and in some cases sent home to friends.

In February, 1889, Dr. Trumbull died and was rewarded by a State funeral, the first ever given to a foreigner. By his labors he established a church and a school, founded the Valparaíso Bible Society, edited and published *The Record*, a periodical giving the results of his evangelical efforts in Chile. In character he was benevolent, warm, deeply pious, gifted, and a student of the Word of God. These qualities gave him immense influence with the Chilians and English-speaking residents in Valparaíso.



“SAVING THE NORSEMEN”

The Scandinavians are seamen by heritage, instinct and compulsion. From the days of the Vikings they have sailed the seven seas and have played a gallant part in every great event in modern history. Under every flag, in every port, in every sort of ship of every country, Scandinavian



CAPT. FREDERICK O. NIELSON (SWEDEN)

seamen are to be found. So it was quite natural in a society recognizing the stragetic missionary value of seamen to spend some effort on the salvation of the descendants of the Vikings.

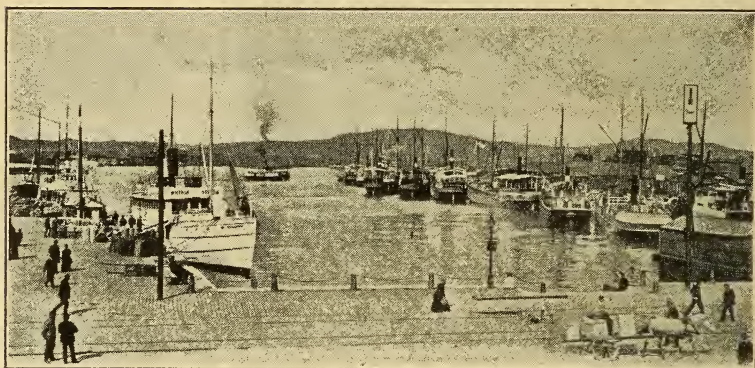
When the history of the religious life of Sweden is written the AMERICAN SEAMEN'S FRIEND SOCIETY will be given its rightful place as a pioneer in the Swedish evangelical revival. Before the full measure of Christian liberty could be meted out to Sweden, of necessity there must come, as has been the order in the advances in Christian history, first, the presence and demonstration of God's power, followed by persecution, trials, and testing of the faith and character of those God intends to use, followed by the full freedom to live, preach and teach the Gospel of Christ without hindrance.

In the later thirties and early forties, between Boston and Russia a considerable shipping trade flourished, sufficient to justify Cronstadt being opened as a chaplaincy in 1839. What was a hard, unripe field led to a fairer field ready for harvesting.

Two Swedish sailors, Frederick O. Nielson and Olof Petersen, with piety, gifts, fervent faith and zeal were commissioned and dispatched to

Sweden. From the first they were honored in seeing openly profane and irreligious men converted to God.

Whole districts were moved by the simple power of the Gospel in the hands of these simple men. Drunkenness and licentiousness went out as the grace of the crucified Saviour was preached. The islands of the Baltic were isles of Patmos to hundreds of unlettered fishermen who saw the first and the last and the living One in His saving power. The record of the missionary journeys of these valiant pioneers remind one of the early missionary labors of the frontier preachers on American prairies and Mountains. Nielson was pre-eminently an evangelist and an itinerant. He visited the fishing stations, islands, traveled over mountains, through



HARBOR OF GOTTENBURG

snow drifts. In one trip he covered 533 English miles and left behind him whole families in union with Christ and in four places about two hundred converts.

The exact dates of the outbreak and the manner of the persecution we are uncertain about. But the causes were a dead state church entrenched in privileges, the Gospel coming to hungry men through other than the "appointed channels." The fiercer the persecution, the more zealous became the missionaries, and six years after the work was started opposition and persecution had evidently been accepted as the normal thing and the report of 1847 says with quaint, impressive brevity: "*Stockholm, Gottenburg, Sweden, the missions to these ports were persecuted as heretofore.*" But what is more important, the persecution of Nielson and Petersen was the beginning of religious liberty in Sweden.

In the year 1850 the Government of Sweden had him arrested and

imprisoned for preaching and distributing religious books. He was tried, condemned and banished from Sweden. On the eve of his departure he wrote, "I am happy that I have been allowed to labor in my humble way in Sweden for more than eleven years. Glory be to God! Souls have been converted through such an unpolished shaft, and not a few of those



REV. ANDREW WOLLESEN
Chaplain at Copenhagen, Denmark

are already in heaven. I shall commence at Copenhagen as soon as I am driven from Sweden. And it shall be my greatest joy to serve a society so eminently Christian and above party feeling as is the American Seamen's Friend Society. I will, with the help of God, endeavor to give myself more fully to the work of Christ among seamen wherever I go."

Banished from Sweden he went to Copenhagen and began with zeal and devotion to preach Christ until the year 1853, when he led a party of

persecuted fellow-exiles—mostly his own converts—in a new exodus to the land of religious freedom, America.

Nielson took his party to the Western States, where the small Swedish stream went to swell and enrich the great current of American western life. After seven years' labor as a Baptist missionary, he returned to Sweden under the patronage of some New York Baptist Churches. The Board of the American Seamen's Friend Society reappointed him to Gottenburg, and on petition the King revoked the edict against Nielson and gave him a privilege enjoyed by no other dissenting minister—in 1863—of preaching Christ as he pleased outside of Lutheran Church buildings. In revisiting Gottenburg he wrote Dr. Hall:

"It was with peculiar feelings that I looked at that old prison-house and that iron-grated window, through which I used to preach the Gospel to the people outside. Times and laws have altered since. Thank God, we can now preach wherever the people will listen to us, without fear of police or prison."

Yes, times and laws have changed since then, for in the year of this writing, the chaplain of the station where Nielson labored was received by the King of Sweden, who sent his greetings to the Society and his portrait to adorn its new Institute's walls.

NORWAY AND DENMARK

The Saviour's injunction to those unduly persecuted was to flee into another city. The flight into another city has been a prolific means of spreading the Gospel of Grace. Persecution in Jerusalem saved the Gospel and sent the apostolic messengers into Africa, Italy, and wherever the Roman eagles flew. Persecution and exile drove Captain Nielson from Sweden into Denmark and Norway and opened the way for a blessed and fruitful ministry to these important maritime nations. From the fragmentary reports and articles published in the *Sailors' Magazine* since 1852 it has been difficult to get a full, connected history of the work. In lieu of which we print the appended chronology:

1851-2.

Rev. Mr. Nielson retired to Copenhagen and commenced his work there with his usual zeal and devotion.

1853-4.

Mr. Ryding appointed to Ronne, Bornholm (an island in the Baltic).

1857-8.

Norway. Rev. F. L. Rymker was appointed in connection with his duties as an agent of the Baptist Publication Society, to labor for seamen in Norway, and began his work at Toldner and Skien, with Brevig and Langerund, these places having shipping equal to the largest places in the kingdom, and numbers of seamen more than corresponding. His efforts were much blessed in the salvation of souls.

1858-9.

In Norway, with Porsgrund as the center of his operations, the Rev. F. L. Rymker was greatly blessed in seeing the conversion of seamen.

1860-1.

Rev. F. L. Rymker removed his residence from Porsgrund to Laurvig, Norway, and during the year made a first visit to Gottenburg, then a Swedish city of 30,000 inhabitants, with about 250 ships in the harbor.

1861-2.

Laurvig, Porsgrund, Fredericksvorn, Langernuth and other ports were occupied by Mr. Rymker in Norway.

1862-3.

Rev. Mr. Rymker moved his residence from Laurvig, in Norway, to Nyborg, in Denmark, but continued his labors in Norway, visiting many places upon the coast. Rev. Mr. Ryding was now the pastor of a Baptist Church on the island of Bornholm, in the Baltic Sea, belonging to Denmark, and discharged some pastoral duties in connection with two Baptist Churches in Copenhagen, Denmark. These two churches had been gathered from and were largely made up of seafaring people. Sabbath Schools were also established this year by him at Ronne and at Ankers, in Denmark.

1863-4.

Rev. F. L. Rymker wrought at Lansing, Skien, Porsgrund, Kragero, Christiania, Eichvald and Holmestrand, in Norway, while he fixed his residence at Odense, in Denmark. Great desire was manifested by the maritime people whom he visited to hear the Gospel.

1865-6.

A sailor missionary was appointed to labor at Skien, Norway, and in that vicinity.

1866-7.

Rev. F. L. Rymker was now centered at Odense, in Denmark, and thence, commencing with this year, labored among sailors in the Danish ports of Nyborg, Tommerup, Lundeborg, Swendborg and Budbjking.

1868.

The Scandinavian missionary force was as follows:

Norway:

At Christiansand, Rev. J. H. Hansen, Sailor Missionary.

At Kragero, Mr. M. Steinsen, Sailor Missionary.

At Porsgrund, Mr. H. L. Schultz, Sailor Missionary.

Denmark:

At Odense, Rev. F. L. Rymker, Sailor Missionary.

At Copenhagen, Rev. P. E. Ryding, Sailor Missionary.

Sweden:

At Gottenburg, Rev. F. O. Nielson and Mr. Lars Carlsson, Sailor Missionaries.

At Warberg and Wedige, Mr. Christian Carlsson, Sailor Missionary.

At Wernersberg, Mr. Erik Eriksson, Sailor Missionary.

At Stockholm, Mr. A. M. Ljungberg and Mr. J. A. Anderson, Sailor Missionaries.

1868-9.

Rev. J. H. Hansen occupied Fredricksband, in Norway, in place of Christiansand.

1869-70.

Rev. J. Hansen wrought at Sarpsberg, in Norway, with such success that he wrote February 22, 1870: "A great number have been awakened and many have come to a living faith in Him who justifies and saves the lost." Other towns were in his field of labor.

1870-1.

Rev. J. H. Hansen reported labor this year at Walloe and Tonsberg, in Norway.

1871-2.

Mr. H. Hansen was appointed as a sailor missionary at Copenhagen, in Denmark. Mr. F. L. Rymker, missionary, occupied Odense, in the same country, and the labors of Rev. P. E. Ryding were now limited to the island of Bornholm, Denmark. At Ronne, on that island, a deep religious movement signalized the year.

Rev. H. P. Bergh, a young Methodist preacher, began very spirited and successful labor for seamen at Christiania, in Norway, and its vicinity.

1874-5.

Rev. H. P. Bergh, with his headquarters at Christiania, in Norway, reported that he held the first seamen's service ever known in Fredericks-hold, in Norway. In Drammen, Norway, the beginnings of labor for

seamen also took place. Rev. Mr. Bergh was succeeded at Christiania by Mr. H. J. Wahlstrom.

1875-6.

Rev. H. P. Bergh was transferred by his church authorities from Christiansand, Norway, to an inland station and so passed from our service.

1876-7.

In Denmark, at Copenhagen, Mr. Andrew Wollesen entered upon our service within the calendar year just closed, with Rev. P. E. Ryding, one of our oldest missionaries (he having begun his labors in 1855). At Odense, in the same kingdom, is Rev. F. L. Ryniker, commissioned by our Society in 1857, whose work has often had the signal seal of God's favor. In Norway, at Christiansand, a missionary, Rev. S. Swenson, has been appointed who will soon take the place vacated by Rev. H. P. Bergh, transferred to an interior field.

1877-8.

Rev. S. Swenson began labor at Christiania, in Norway, July 1st.

1879-82.

Between the years 1879 and 1882 Chaplain Ljungberg had a great religious awakening on the island of Aland, between the Baltic Sea and the Gulf of Bothnia. Very many of the young men were converted. From this population a number of the great Scandinavian seamen are to be found. Captain Frederick Nielson, the pioneer missionary, died in the United States in 1881.

1884.

The Copenhagen Sailors' Home started.

1896.

Property bought for a new Home and Mission.

1906.

A new Sailors' Home and Institute opened.

At the time of this writing, July, 1909, Chaplain Nielson labors at Gottenburg, Chaplain Hedstrom at Stockholm, and Chaplain Wollesen at Copenhagen. All of the Norwegian work is cared for by the Norwegians themselves and Inland Seamen's Mission of Denmark, the result of the American Seamen's Friend Society's labors in Denmark, and has Sailors' Homes and Institutes in the following places: Copenhagen, Nordorfshavnsvy, Elsingore, Korsor, Nakskow, Svendborg, Esbjerg, Kolding, Veile, Horsens, Aathus, Marstal, Aalborg, Frederickshaven, Skagen, Koge.

LIST OF FOREIGN STATIONS

1828-1908

The following complete list of foreign stations represent the wide area covered by the Society since its foundation. Naturally, there have been many changes in seaports during a period of time covering nearly a century and comprehending within that century the rise, growth, and development of iron and steam vessels and the passing of the sailing ship. Numbers of these stations ceased to be important and the work was abandoned. A policy of withdrawal from British possessions was commenced in the late seventies. Norway prides herself in being able to care for her own seamen at home and feels grateful for the initial efforts of the American Seamen's Friend Society.

NORTH AMERICA.

Canada—Labrador—Caribou Islands, Salmon Bay, Bonne Esperance Harbor, Esquimaux Bay.
New Brunswick—St. John.

WEST INDIES.

Cuba—Havana, St. Thomas, Antigue.

SOUTH AMERICA.

Panama—Colon (Aspinwall).
Brazil—Rio de Janeiro.
Chile—Valparaiso, Talcahuano.
Peru—Callao, Chincha Islands.
Argentine Republic—Buenos Aires, Rosario.
Uruguay—Montevideo.

EUROPE.

Iceland—Iceford.
Norway—Toldner, Skien, Brevig, Langerund, Porsgrund, Laurvig, Fredericksvorn, Langernuth, Lansing, Kragero, Christiania, Eichvald, Holmestrand, Christiansand, Fredericksband, Sarpsborg, Walloe, Tonsberg, Frederickshold, Drammen.
Sweden—Gottenberg, Stockholm, Gothland, Warberg, Gefle, Tahlen, Christianstad, Falsterbo, Wernersberg, Wedige, Malmo, Helsingborg, Sundsvall.
Denmark—Copenhagen, Nyborg, Odense, Bornholm (in the Baltic), Tommerup, Lundeborg, Swendborg, Bublking.
Russia—Cronstadt.

France—Havre, Marseilles, Bordeaux.

Belgium—Antwerp.

Holland—Amsterdam, Rotterdam.

Germany—Hamburg.

Spain—Cadiz.

Italy—Genoa, Spezzia, Naples.

Turkey—Constantinople.

Malta—Florina.

Madeira—Funchal.

ASIA.

China—Canton, Hongkong, Shanghai.

Japan—Yokohama, Yeddo, Kobe, Nagasaki.

Anatolia—Smyrna.

India—Calcutta, Bombay, Karachi.

AFRICA.

Cape Colony—Cape of Good Hope, Cape Town.

Ascension Island—Ronkiti.

ISLANDS OF PACIFIC AND INDIAN OCEANS.

Sandwich Islands—Honolulu, Lahaina, Hilo.

East Indies—Batavia, Singapore.

Australia—Sydney.

Philippine Islands—Manila.



SAVING THE SAILOR AT HOME

The aim of the founders of the American Seamen's Friend Society was to make a national society and seek to enlist the seamen of America and the world in the foreign mission enterprise. Naturally, its first "sea missionary" was sent to a foreign country—China. Immediately after the embarkation of David Abeel for China a domestic agent was appointed to investigate the ports of the United States, visit the Great Lakes, and the canal, interesting the friends of seamen in the new society. In other words, if the work of the American Seamen's Friend Society was to be a foreign missionary enterprise, of necessity it needed a domestic work. If the marine Judeas, Samarias, and the ends of the earth were to be reached, the marine Jerusalem had to be occupied. In this instance the marine Jerusalem was New York.

New York.—The comparison between Jerusalem and New York is not inapt. For in 1828, as in 1908, to affect New York was to affect the world. In those days there were men who had never heard of America, but they saw and knew American ships and seamen. From the East River, standing on Brooklyn Heights, one could look along the sinuous windings of the river and see a forest of masts. Where the bridges of Brooklyn and Manhattan terminate was New York "sailor town," attractive and odorous by day, noisy and vicious by night. From the Bowery down to the ship-lined water front abounded the dives, dance-halls, saloons, and the sailors' boarding houses, kept by "Shanghai Bills" and "Glasgow Mikes" and other equally well-known characters whose cognomens have passed into other ports and become part of the speech of "sailor town." The crimps and the boarding-house runners were the bosses of "sailor town."

Sailors' Exchange.—In this whirlpool of iniquity the American Seamen's Friend Society began to plant lighthouses to give light and to save life. Already there was a church for the sailor where Christ was preached. But Christly ministrations in the form of a Sailor's Exchange, Labor Bureau, Library were badly needed. A site was bought and in a few years this sailors' "clearing house" was opened. It continued operations for a number of years, fulfilled its mission, and went out of existence.

Erie Canal.—From New York up the Hudson River by the Canal to the Great Lakes was a natural avenue along which the Society's agent

went. This ministry to the boatmen was greatly blessed and in the year 1875, forty years after, Chaplain Dickey reported: "I know of a large number of boatmen who are not only reformed, but have become subjects of renewing grace. Some who were once working on the canal are now farmers, some are mechanics, some hold responsible positions in civil life, and some are office bearers in the churches. Others remain on the Canal, and help in our work. *I know twelve, now preaching the Gospel, who were once behind the whiffle-tree on the Erie Canal.*"



SOUTH STREET, NEW YORK, WHEN SAILING SHIPS WERE IN THEIR PRIME

Sailors' Home.—The crying need of New York between 1834 and 1842 was a Sailors' Home. It seemed a waste of energy and an unwise—shall we say unchristian?—thing to care for a man's soul and let the man go back into the unholy atmosphere of the ordinary sailors' boarding house.

In 1842 the old Sailors' Home was erected and opened. Its usefulness was passed seven years before it was closed. The Sailors' Home is a dead institution. It had its day and ceased to be with the sailing vessel. Like other good institutions, it was maligned, for it had faults and great defects. But it provided decent accommodations, a safe shelter, the suggestion of the home atmosphere. A pleasant point of departure and a

welcome devoid of ulterior motives for thousands of sailors for the long period of sixty-five years. So great was the need and excellent the provision for that need, within ten years after the opening of the first Sailors' Home the Society had three Homes in operation in the city of New York, one of them for colored seamen.

Seamen's Bank.—Before leaving the Social, the Gospel in Action, the Practically Christian, the Purely Philanthropic, whatever name you wish to designate this phase of the Society's labors by, the American Seamen's Friend Society has founded a bank; agitated for and secured the creation in the State of New York of the State Board of Commissioners for Licensing of Sailors' Hotels and Boarding Houses. It was instrumental in placing in the Statute Book "An Act for the better protection of seamen in the Port and Harbor of New York" and founded the New York Seamen's Exchange, embracing a Savings Bank, Reading Room, Museum, Hall for Lectures, etc. By actual computation, saved millions of dollars for seamen, their wives and families, and it has pioneered for eighty-two years in every advance movement looking to the social, mental, moral, and spiritual advancement of seamen in the Port of New York.

Southern States.—Very early in the Society's life considerable practical progress was made in the Southern States. A special Secretary was set apart to visit the seaports, organize Seamen's Societies, found Sailors' Homes. At Richmond, Va., where one thousand eight hundred vessels carried each year—according to the statistics of 1859—a society was formed, a seamen's preacher appointed, who gave, in the language of an old report, one-half of his time to preaching and the other half to ship visiting.

At Galveston, Tex., a Sailors' Home was started. At Mobile, Ala., a Ladies' Bethel Society was formed, and at Mobile Bay, thirty miles from the city of Mobile, a floating hospital and Seamen's Church was prepared. Rev. F. M. Law, M.D., began to act as chaplain and physician, ministering to the hundreds of seamen in the bay. At New Orleans lots were secured for the erection of a church. It is significant, showing the value and importance of New Orleans before the Civil War, that two chaplains and a missionary were constantly employed preaching and visiting the ships. (Is it not prophetic of the future when the West shall be better developed and the Panama Canal opened?) At Washington, D. C., Norfolk, Va., Houma, La., work for seamen was started, and at Wilmington, N. C., a Captain Potter built entirely at his own cost a church. Through the efforts of the Southern Secretary, funds were

raised to build seamen's churches, amounting to: Richmond, Va., \$4,000; Galveston, Tex., \$6,000; New Orleans, La., \$4,525.45.

Pacific Coast.—The first record of anything of a Christian character being done for seamen on the coast of California is the simple announcement in the records of the American Seamen's Friend Society that "Rev. Eli Corwin was sent to commence a station in this (San Francisco, Cal.) growing port of the Pacific." With the first rush to the gold fields, in the day of San Francisco's sudden rush into prominence and profligacy, went Chaplain Rowell. He organized the San Francisco Port Society, founded the old Mariners' Church, known to sailors the world over, for in the service of the Society we can point out and say this and that man was born there.

As the North American Pacific Coast ports grew, chaplaincies were established in Portland, Ore., Astoria, at the mouth of the Columbia River, Tacoma, Seattle, and Port Townsend in Washington State. With the exception of Port Townsend, all of these agencies are still existent. In its thirty years' history, the Pacific Coast work has had its vicissitudes. Many lessons have been learned, chief among them the necessity of closer relationship between the auxiliary and the parent Society.

Between the Northern Pacific Coast and the Northern Atlantic Coast lies the breadth of a continent, but there is not a hair's breadth difference between the needs of the seamen on either of these coasts.

Caribou Islands.—Up in cold, bleak Labrador, where nature always shows her teeth, the Society sent missionaries to the fishing villages, where several churches were founded. A chaplain was appointed to St. John's, New Brunswick, and \$20,000 was raised for a Sailors' Home, to which \$60,000 was added by the Provincial Parliament. Within the year of this writing the old Home has been torn down to make room for the handsome, modern Institute, a continuation and culmination of the labor of good men in the years of 1857-8.

LIST OF DOMESTIC STATIONS

1828—1908

This chapter makes no pretensions to detailed accounts of the work of the American ports, but the multiplicity of the Society's efforts for the seamen of the United States may be gathered from the following list of ports where the Society has been or is at work. What was said about

the Foreign stations is equally true of the Home field, and some of the agencies are now self-supporting and independent of the parent Society.

ATLANTIC COAST

MAINE—Portland.

NEW HAMPSHIRE—Portsmouth.

MASSACHUSETTS—Boston, Chelsea, Gloucester.

CONNECTICUT—New London, New Haven.

RHODE ISLAND—Providence.

NEW YORK—Brooklyn (Navy Yard, William Street Bethel), Clifton, S. I.,
New York City, Troy.

Canals—Chemung, Chenango, Erie.

Lakes—Seneca, Cayuga, Ontario.

Lake Ontario Cities—Oswego.

Erie Canal Cities—Rochester, Syracuse, Buffalo.

NEW JERSEY—Jersey City (Floating Bethel), Delaware and Raritan Canal.

PENNSYLVANIA—Philadelphia.

DISTRICT OF COLUMBIA—Washington.

MARYLAND—Baltimore.

VIRGINIA—Alexandria, Norfolk, Richmond, Newport News.

NORTH CAROLINA—Wilmington.

SOUTH CAROLINA—Charleston.

GEORGIA—Savannah, Brunswick.

GULF COAST

FLORIDA—Pensacola.

ALABAMA—Mobile.

LOUISIANA—New Orleans, Houma.

TEXAS—Galveston.

MISSISSIPPI RIVER

MISSOURI—St. Louis.

TENNESSEE—Memphis.

GREAT LAKES

OHIO—Cleveland.

ILLINOIS—Cairo, Chicago.

MICHIGAN—Detroit.

PACIFIC COAST

OREGON—Portland, Astoria.

CALIFORNIA—San Francisco.

WASHINGTON—Seattle, Tacoma, Port Townsend.

WORK IN THE UNITED STATES NAVY

The first issue of the *Sailors' Magazine*, dated September, 1828, had a cut on its front page, one of these quaint old wood-cuts, which is reproduced in this story of the American Seamen's Friend Society's work among Naval men.

When the Society began its efforts the American Navy consisted of 40 vessels, of which there were seven 74's, or ships of the line; seven 44's, or frigates of the first class; four of the second class, including the Fulton steamship; twelve sloops of war; seven schooners and other vessels. The *Constitution*, *United States*, and *Constellation*, historic old frigates, launched in the year 1797, were the oldest vessels in the Navy and still in service. When the American Seamen's Friend Society was founded in 1828, the spiritual force of the Navy was as follows:

CHAPLAINS IN THE NAVY, 1828, WITH THEIR STATIONS

Rev. JAMES BROOKS.....	Navy Yard, New York
" JAMES EVERETT.	Navy Yard, Boston
" ADDISON SEARLE.....	Leave of Absence
" CAVE JONES.....	Naval School, New York
" JOHN W. GRIER.....	Delaware 74
" EDWARD McLAUGHLIN.....	Navy Yard, Gosport, Va.
" HERVEY H. HAYES.....	Frigate Java
" GREENBURY W. RIDGLEY.....	Navy Yard, Philadelphia
" JOHN P. FENNER.....	Navy Yard, Washington

At the celebration of its Eightieth Anniversary in 1908, the Navy has grown from a small fleet to 169. The enlisted men have increased tenfold, 38,500; officers 2,550. While the actual, efficient and available force for sea service barely equals in number the staff as printed above.

The chaplain of the *Guerriere* wrote with some illumination on Navy life ashore and afloat. On a voyage to the Pacific Coast he says the officers had good private collections of books and the ship a fair library. Regularly every Sunday divine worship was held and the Commander appointed daily prayers to be said at the hour of sunset. From the early stories of the Navy in those days we gather that the sins of the crew were just the same as in the year of larger light 1908. Ship discipline

much about the same; only the dog watches were kept as times of jollity and abandoned to mirth more than at present. The difference between Naval life in 1828 and 1908 might be summarized thus.

Ships went by sail. The voyages were longer; consequently the days at sea figured more in a cruise than they do now. When in port the men



DEMOLOGOS (FULTON THE FIRST) 1813
First steam war ship

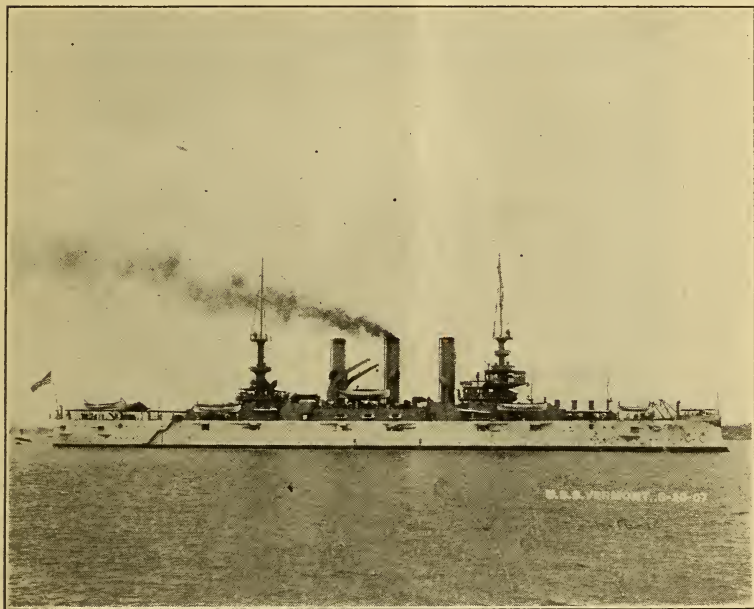
were in port for months at a time. Months at sea and weeks in port was the custom then. Weeks at sea and days in port is the custom now. With the added advantage of men schooled in the discipline of the long voyage when the sea, the clouds, and the heavens above spoke to the



BETHEL SERVICE ON DECK OF THE RECEIVING SHIP "FULTON THE FIRST," JULY 18, 1828

sailor longer and more clearly than a hurried rush across the ocean by steam would permit.

The stations and chaplaincies of the American Seamen's Friend Society were often the only spiritual forces at work on the Navy. In the thirties, forties, fifties, and up to the year 1875 foreign missionaries were not numerous in the great seaports in the Far East. Union churches for the American and European residents sprang into existence because of



UNITED STATES BATTLESHIP VERMONT, 1908

the dearth of the means of Grace. The regular ordained clergymen in a treaty port of China and the nearer East, the chaplain to seamen for many years, were the only really spiritual advisers the United States Naval men had for nearly forty years until missionaries increased in numbers and other Christian agencies went abroad.

In the year 1876 the American Seamen's Friend Society appointed its first chaplain to the Brooklyn Navy Yard. His work was for enlisted men in the United States Navy.

Mention should be made here of the placing of Loan Libraries on naval ships since the year 1877.

Another and very potent, although short-lived, force for good in the

Navy was the start in New York of the Naval Temperance Society. Thousands of men foreswore insidious liquor, which has wrought more harm and killed more men in the United States Navy than all the shot and shell of the enemies it has fought.

It would be invidious to make distinctions among the men who have faithfully worked for the spiritual benefit of "Jack," for the chaplains of the Society have earned "honorable mention" in this particular phase of Christian work. But any résumé of work for seamen in the United States Navy would fall short if Jack Wood were not mentioned. He has gone to his reward after a fitful and adventurous life. His unregenerate years were stained with flagrant sin. He who was chief among sinners became chief among the apostles to naval men. The short career as chaplain in Brooklyn was rounded out by a glorious death in Christ. Hundreds of distinguished and undistinguished men in and out of the service mourned his death. But of his love and service it is not written on books, but on the souls of the men he redeemed by leading them to Him who is the Redeemer of all men. Chaplain Fithian is the present incumbent at Cobb Dock Navy Yard.

Within the last two years the Society's chaplains have been publicly thanked and commended by the admirals of the fleet for special services at Rio de Janeiro, Yokohama, and many other ports. *For it is interesting and worth remembering that at ten of the seaports in the world where the United States Navy and other navies make calls more or less lengthy, the American Seamen's Friend Society has chaplains to befriend the enlisted men.*

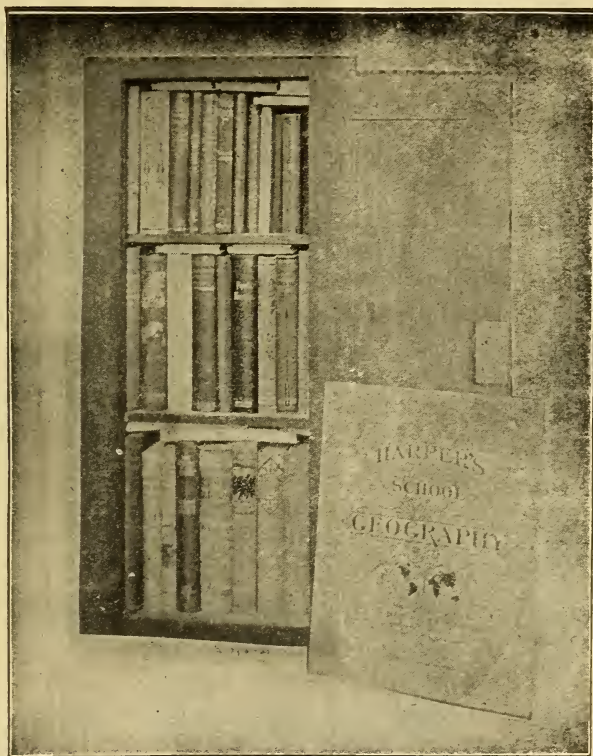


JOHN WOOD, COBB DOCK NAVY YARD. BROOKLYN, N. Y.

FLOATING CHAPLAINS

LOAN LIBRARIES

Before the American Seamen's Friend Society was a year old, in November, 1833, its first library had gone to sea, destination Honolulu,



LOAN LIBRARY

Sandwich Islands. The Brig *Hermon*, carrying Chaplain Diell, the newly appointed chaplain, commissioned to labor among the American whalemen for Honolulu was the Pacific rendezvous for the New England whalers. The students of Princeton University supplied the new chaplain with \$500 worth of books, besides large quantities of pamphlets and papers for the seamen. From 1833 up to the present year, without cessation,

literature has been sent on ships either loosely in bundles or cased in regular library boxes. In the early days of the Society, Loan Libraries were sent out by the Auxiliary Societies, from Boston, New Orleans, Philadelphia, and other seaports. As the salutary value of a library grew in the consciousness of shipmasters the demand increased until between the years 1837 and 1838 eighty Loan Libraries were sent to sea. Nothing further was done in an organized way until the year 1859, when the Loan Library System was organized and became a regular feature of the Society's operations.

GROWTH

1859 10 Loan Libraries sent to sea.

1860 94 Loan Libraries sent to sea.

1861 113 Loan Libraries sent to sea.

1862 117 Loan Libraries sent to sea.

1863 218 Loan Libraries sent to sea.

1864 421 Loan Libraries sent to sea.

Since 1859 a grand total of 25,708, an average of 521 per year for fifty years. In the fiftieth year of the Loan Library work 3,000 libraries are in active use.

Number of books:

The Loan Libraries contained

620,808 volumes of general matter.

26,702 Bibles sent in the Loan Libraries.

12,000 manuals of worship.

25,938 (estimated) hymn books.

Since the beginning of popular hymn books, hymn books have been placed as the sailors know and love the catchy melodies.

445,044 seamen have had access to the books by actual record, although more than one million seamen must have been reached by the books.

The number of books sent to sea by the Loan Library System since

its start in 1859 would nearly equal the present combined libraries of Princeton and Columbia Universities.

AWARDS FOR LOAN LIBRARIES.

Public recognition of the Loan Libraries has been generous and frequent in the daily press and monthly magazines. In 1900 the Paris Exposition Medal was granted the Society for its literary work, and at the Jamestown Exposition, 1907, a Diploma and Bronze Medal was awarded for the exhibit of the Society, which included the Library Commodore Peary had with him in his Polar expedition.

BOOKS TO INSTRUCT

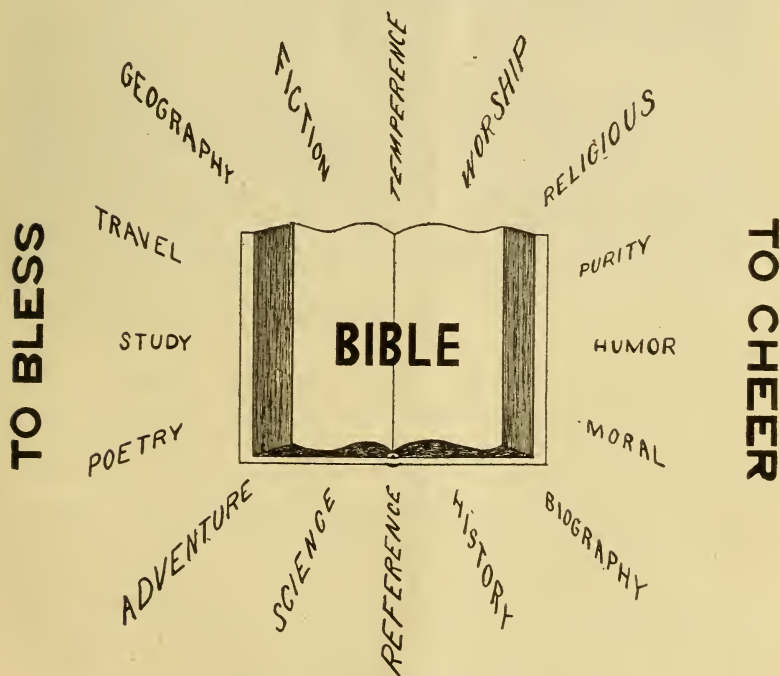


DIAGRAM OF LIBRARY WORK

THE MINOR ACTIVITIES

The main activities of the American Seamen's Friend Society in general terms have been the founding of chaplaincies, building of Bethels, i. e., seamen's churches, and the maintaining of the means of grace for seamen, the promotion of mental and moral culture among seamen afloat by the Loan Library System, and philanthropic work, such as promoting Sailors' Homes, Mariners' Houses, Institutes, Reading Rooms, Coffee Rooms, Shelters and other places of a helpful character.

This work has not been confined to one continent, nationality, color, or creed. The simple working policy has been to minister in every way to every seaman in whatever way the means and local conditions would allow. In welfare work for seamen no arbitrary, hard and fast rules are possible. Local conditions determine the nature and scope of the work performed. Naturally there have been many outcroppings in the eighty years' history.

Sea life with all its vicissitudes is the explanation of many of the minor activities in a well-conducted Seamen's church or institute. Who ever thinks that a seaman below the rank of an officer has no place or means of writing to wife and friends aboard of a ship. He must go ashore, repair to the Seamen's Reading Room, write and receive his letters. Consequently many of the auxiliary stations of the Society handle as much mail matter as a second-class post office; has money to be sent home to dependents. The chaplain acts as banker and postmaster combined. Last year the Society took care of 30,000 letters and about 40,000 packages and newspapers and over \$50,000.

Both a seafaring man's life and his work are precarious. It is no exaggeration but a simple statement of a fact easily verified that a steel plate or a strand of rope is all that stands between him and death and a month's wages between him and absolute destitution. At the end of every voyage the average sailor joins the ranks of the unemployed. Between being "paid off" from one ship and "signing" on another is often a grim, sordid, hungry chapter in his life's story. Not

WHEN JACK IS DOWN that all sailors are profligate and spendthrift. Exceptional men have saved money and retired to modest comfort. "Exceptional" in this instance is the correct term to use. But through dull shipping being "paid off" in a poor shipping port, and many other causes, few seamen remain long at sea

without some time or other becoming positively penniless and in need of help. Exposure to bad weather, and hard work on deck or in the fireroom, sudden changes of climate, discharging and loading a cargo in unhealthy, malarious ports account for the large numbers of sick seamen, the Government Marine Hospitals, and Homes for Consumptives, pathetic commentaries on a seaman's workaday life.

The moment a ship is lost a crew's wages stop. The same crew may escape, save their lives, but in nine cases out of ten Jack's baggage is lost



MEASURING SHIPWRECKED CREW OF THE S.S. "REPUBLIC"
FOR CLOTHING

also. It makes a thrilling story in the papers to read of the gallant rescues by the brave men of the life-boat service. We applaud the heroism of the rescuers and the rescued, forgetful of the fact that the rescued crew must begin life over again. Hence the interesting and helpful fact that every station of the American Seamen's Friend Society is a station for the relief of the shipwrecked and destitute crews in its immediate vicinity.

In the eightieth year of the Society's history, which may be taken as an average year, 16,567 *free meals were given to hungry seamen*; 12,876 *homeless seamen* (a small army) in all ports of the world were sheltered in their hour of distress. No record is kept of the stranded men cast on the docks that our chaplains have clothed and made presentable or sent

to their homes. In the rigors of last January, when the White Star liner *Republic* was sunk, the brave crew was landed in New York clad in rags and borrowed clothes. To clothe the shipwrecked crew was no easy matter, but it was done, and 200 clad and grateful men left the port of New York for their homes, leaving behind them in the pages of the New York press tangible proof of their heartfelt gratitude. This particular instance of the helpfulness of the Society is not singled out because of any special feature worthy of attention. It was no spasm of philanthropy, but an illustration of what a Seamen's Mission has been doing with unobtrusive quietness for eighty years.

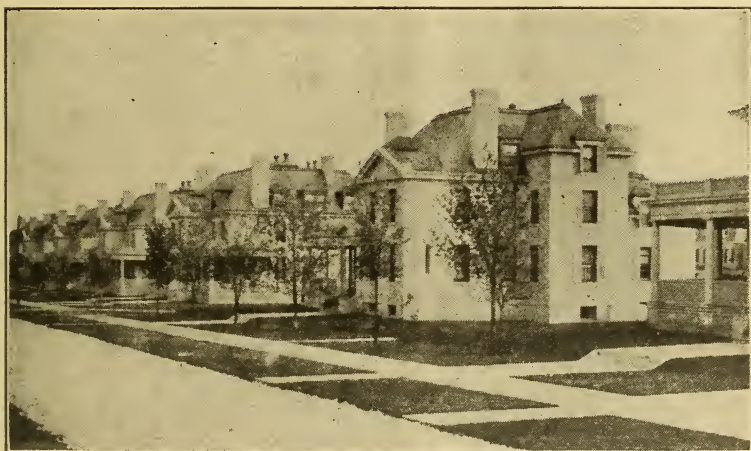
Long before the age of cheap newspapers and cheaper magazines, the *Sailors' Magazine and Seamen's Friend* was pleading the cause of Jack ashore and afloat. Its eighty completed volumes are in themselves a record of the Society's doings—without a subscription list sufficient at any time to meet the cost of its publication. **"SAILORS' MAGAZINE"** Yet it has been the advocate of the Society and brought sympathy and substance that otherwise would never have been gained. Hundreds of the friends of the sailor know the sailor only through the pages of the magazine, which has kindled and kept alive an interest in their less favored brethren afloat, resulting in bequests large enough to pay the publication expenses of the magazine for several years.

The *Lifeboat*, a children's paper, placed in Sunday Schools, has helped greatly in the Loan Library work. A Seamen's Hymn Book, published by the Society, helped to create a sea vision in the larger denominational hymn books and enriched the devotional life of the church. The **WORSHIP AT SEA** rich symbolism of the sea has been used by writers of hymns in a way that has in its reflex action aided Missions to Seamen. *A Seamen's Manual of Worship* for the use of seamen afloat, is now in its twelfth edition. The testimony of sea captains and officers, extending over a number of years, is eloquent tribute to its usefulness, and will help to restore the ancient custom of the sea when, in the quaint language of articles of Captain Martyn Frobisher on his third voyage of discovery in 1578:

To banishe swearing, dice, cardes' playeing,
and all filthie talk, and to serve God twice a
daie with the ordinaire Service usuall in the
Church.

To hasten the day when praise shall ascend to God on sea as well as

on land a number of pious ladies founded the Annapolis Bible Fund in memory of one who greatly desired to promote the happiness and spiritual welfare of the young officers of the U. S. Navy on the day of his graduation at the U. S. Naval Academy.



SAMPSON ROW, NAVAL ACADEMY, ANNAPOLIS, MD.

CHRONOLOGY OF THE AMERICAN SEAMEN'S FRIEND SOCIETY

- 1825.—Rev. John Truair suggested formation of American Seamen's Friend Society.
Meeting called on October 25th of same year to take action.
- 1828-'29.—Board and Executive Committee appointed.
Start of the *Sailors' Magazine*.
- 1829-'30.—First agent appointed.
- 1830-'31.—David Abeel sailed for China.
Agent appointed to visit the lakes.
Beginning of Sailors' Home in New York City.
- 1831-'32.—Origin of the New Orleans work.
- 1832-'33.—First chaplain sent to Sandwich Islands; also to Havre, France.
- 1833-'34.—Society incorporated under the laws of the State of New York.
Site purchased for a Society's House.
- 1834-'35.—Rev. J. A. Copp sent to Havana.
- 1835-'36.—Rev. A. Williams appointed to Mobile.
Rev. Ó. M. Johnson ordained and dispatched to Rio de Janeiro, Brazil.
- 1836-'37.—Arrangements made with missionaries resident in Calcutta, India, Batavia and Singapore, for them to labor on behalf of seamen.
- 1837-'38.—The Rev. H. Loomis commissioned for New Orleans.
Work in Cronstadt, Russia, began.
- 1838-'39.—First church organization especially designed for seamen in foreign land was opened in Honolulu.
Sailors' Home opened at 140 Cherry Street, New York.
The first libraries sent on board ship.
- 1839-'40.—Chaplain appointed to Calcutta.
Sailors' Home opened at Singapore. Incidentally, aid furnished to promote labors for seamen at Cape of Good Hope, Africa, Cadiz, Spain, and Inagua, W. I. Another boarding house opened in New York City.
First co-operative work with the British and Foreign Sailors' Society in Cronstadt, Russia.
- 1840-'41.—Rev. M. T. Adam appointed and sailed to begin work in Sydney, Australia.

- 1841-'42.—The third boarding house owned and managed by the American Seamen's Friend Society opened (first one for colored seamen).
- 1842-'43.—Emperor Nicholas of Russia granted permission to erect a place of worship for seamen in Cronstadt.
Corner-stone laid for chapel at Havre.
Gottenburg and Stockholm opened.
Completion of New York Sailors' Home.
- 1843-'44.—Work at Amsterdam, Holland, started.
- 1844-'45.—Rev. H. Loomis appointed Associate Secretary of the American Seamen's Friend Society.
- 1845-'46.—Three hundred and fifty-eight whaling vessels touched at Honolulu, having an aggregate of 10,000 seamen.
- 1847-'48.—Work in Canton, China, resumed.
Bethel opened at Hilo, Sandwich Islands.
- 1848-'49.—Rev. D. Trumbull opened Bethel in Valparaiso, Chile.
Rev. J. M. Pease visited principal ports in the West Indies with a view to openings.
- 1850-'51.—Completion of the Floating Bethel, Canton, China.
- 1851-'52.—Society's chaplain at Gottenburg imprisoned, tried, condemned and banished for preaching and distributing religious books.
The Rev. J. Rowell appointed chaplain to Panama.
- 1852-'53.—Work at San Francisco and Island of St. Helena opened.
- 1853-'54.—Chaplain appointed to Callao, S. A.
- 1854-'55.—The exiled Chaplain F. O. Nielson arrived in New York with over one hundred of his persecuted converts from his native country, and went with them to the Western States.
St. John's, New Brunswick, grant given to support a chaplain.
- 1856-'57.—Rev. John Spaulding resigned his secretaryship.
Rev. J. C. Beecher, son of Lyman Beecher, appointed and sailed for China.
- 1857-'58.—Chaplain appointed to Norway.
Work started at Hong Kong and Buenos Ayres.
Rev. A. McGlasham appointed Secretary for the Southern States.
Rev. J. Rowell appointed to San Francisco.
Arrangements made to secure greater unity for Christian labor for seamen.

- 1858-'59.—Rev. I. P. Warren, Secretary, resigned.
Callao opened by the Rev. J. A. Swaney.
Funchal, Maderia, opened.
Loan libraries began as a systematic work.
Revival of religion broke out in the Brooklyn Navy Yard.
- 1859-'60.—Rev. S. B. S. Bissel appointed Associate Secretary of the Society.
First appropriation made for work at Caribou Island on Labrador coast.
- 1861-'62.—The Southern secretaryship filled by the Rev. Mr. Cheney.
Four ports opened in Norway.
Beginning of Antwerp, Belgium, station.
- 1862-'63.—Disruption of all relation with the Southern States in carrying on work for seamen. Nothing reported from the South until the close of the war in 1865.
Rev. D. O. Bates appointed to the Navy Yard.
- 1863-'64.—Owing to national disturbances all work in China suspended.
L. P. Hubbard appointed Financial Agent of the Society.
- 1864-'65.—F. O. Nielson returned to Sweden and appointed to Gottenburg.
Beginning of work in Japan.
- 1865-'66.—One thousand dollars appropriated by the Board for the purchase of a lot to erect Bethel in San Francisco.
Dr. S. H. Hall elected Associate Corresponding Secretary.
Reconstruction of the Society's work for seamen in the Southern States.
- 1866-'67.—Securing of an act by the Board of Trustees for the better protection of seamen in the port and harbor of New York.
- 1867-'68.—Appointment of chaplain to Hilo, H. I.
- 1868-'69.—Policy adopted for a more complete nationalization of the Society.
Appointment of a chaplain to Shanghai, China.
- 1869-'70.—Society's total roll of workers was fifty-five.
- 1870-'71.—The retirement of Rev. H. Loomis from the secretaryship of the Society.
Death of Father Taylor in Boston.
- 1872-'73.—The passing of the U. S. Shipping Law and the renting by the Shipping Commissioner of a part of the new Seamen's Exchange.
Retirement of W. A. Booth from the presidency of the Society and the appointment of R. P. Buck.

- 1873-'74.—Bethel dedicated at Savannah.
A permanent fund placed in the Society's hands for the annual distribution of books to midshipmen of the U. S. Naval Academy at Annapolis, Md..
- 1874-'75.—Appointment of Rev. W. T. Austen to Yokohoma.
Appointment of Rev. A. Wollesen to work in the Society's Sailors' Home and the Seamen's Exchange.
- 1875-'76.—Report of mission work on Delaware and Raritan Canal and Erie Canal.
- 1876-'77.—Completion of the Mariners' Institute and Church at Antwerp.
Great impetus given to the work among seamen by Moody and Sankey's visit to Brooklyn, Philadelphia and New York City.
- 1877-'78.—Readjustment of workers made in Scandinavian mission after a visit to that field by the Secretary.
New mission commenced at Portland, Ore. First report from Puget Sound.
Copenhagen, Denmark. Rev. Andreas Wollesen appointed.
- 1878-'79.—Hamburg, Germany. First grant made to British and American Sailors' Institute.
Wilmington, N. C. Work begins.
Tacoma, Washington. Bethel dedicated.
Galveston, Texas. H. P. Young appointed chaplain.
Honolulu, H. I. Ten members of the Bethel Church formed the First Church of Christ among the Chinese.
- 1879-'80.—New York City.—Sailors' Home reconstructed, refurnished and reopened.
Jersey City, N. J. Work begun among the boatmen and their families. Bethel ship *John Wesley* bought.
- 1880-'81.—Death of Dr. H. Loomis.
Hamburg, Germany. British and American Sailors' Institute dedicated.
Havre, France. Rev. Henry Rogers retires. Property and work transferred to the Société Evangélique.
Marseilles, France. Sailors' Home opened.
New Orleans, La. Church of the Brotherhood of the Sea and Land formed in connection with the Bethel.
- 1881-'82.—Norfolk, Va. Rev. J. B. Merritt appointed to succeed the Rev. E. N. Crane, resigned.

Bonne Esperance Harbor, Labrador coast, N. S. Mr. Gerne appointed.

1882-'83.—Iceford, Iceland. Mr. Louis Johnson begins work.

Death of Rev. Titus Coan, D.D., Hilo, Hawaii.

Funchal, Maderia Islands. Sailors' Rest opened; aid extended to Mr. W. G. Smart.

Kobe, Japan. Mr. L. G. Lundqvist begins work.

Wilmington, N. C. Capt. W. J. Potter succeeds Rev. J. W. Craig, resigned.

Tacoma, Wash. Seamen's Friend Society organized.

Seattle, Wash. Seamen's Friend Society organized.

1883-'84.—Esquimaux Bay, Labrador. Rev. George Roger begins work.

Valparaiso, Chile, S. A. Rev. Frank Thompson began work.

Brooklyn, N. Y. Reopening of the work at the Brooklyn Navy Yard.

Rev. F. M. Kip, D.D., commissioned to work at U. S. Marine Hospital.

1884-'85.—Christiania, Norway. Mr. O. M. Levorson commissioned to succeed the Rev. Henry Hans Johnson, deceased.

Rio de Janeiro, Brazil. Work resumed and Mr. Herbert Soper appointed.

Rearrangement of relations between the Boston Seamen's Friend Society.

1885-'86.—Death of Mr. John Lindelius.

1886-'87.—Galveston, Texas. Rev. O. Halvorsen commissioned to succeed the Rev. A. Patterson.

New York City. Seamen's Manual of Worship published.

1887-'88.—New York City. Rev. W. C. Stitt, D.D., elected Secretary, to succeed Rev. S. H. Hall, D.D., resigned.

Port Townsend, Wash. Seamen's Bethel opened.

Charleston, S. C. Sailors' Home rebuilt and reopened.

1888-'89.—New York City. Sailors' Home, Capt. Wm. Dollar appointed missionary.

1889-'90.—Kobe, Japan. Rev. J. P. Ludlow appointed.

1890-'91.—South America. In conjunction with the British and Foreign Sailors' Society, work resumed in the following ports:

Buenos Aires. Sailors' Home opened; Rev. James Walker appointed.

Rosario. Sailors' Home; Rev. George Spooner appointed.
Rio de Janeiro. Rev. Edward E. Wesson begins work.
Montevideo. Harbor Mission and Sailors' Home opened;
Mr. D. A. Williams appointed.
Sundsvall, Sweden. Rev. E. Eriksson stationed.
Gloucester, Mass. Fisherman's Institute opened.
Portland, Ore. Rev. M. Hayes appointed to succeed Rev. Richard Gilpin, resigned.

1891-'92.—Antwerp, Belgium. Rev. J. Adams appointed.

Genoa, Italy. Sailors' Rest opened.

Mr. John M. Wood appointed to Brooklyn Navy Yard.

1892-'93.—Karachi, India. Sailors' Rest opened.

1893-'94.—New York City. Library No. 10,000 sent to sea.

Death of Mr. L. P. Hubbard, for thirty years Financial Agent of the Society.

1895-'96.—Nagasaki, Japan. Seamen's Friend Society organized; Sailors' Home opened.

1897-'98.—Helsingborg, Sweden. Mr. K. I. Berg appointed to succeed Rev. N. P. Wahlstedt, deceased.

Savannah, Ga. Sailors' Home opened.

Brooklyn Navy Yard. Rev. George B. Cutler appointed to succeed John M. Wood, deceased.

1898-'99.—Washington, D. C. Bill for the Protection of American Seamen passed.

Election of Rev. C. A. Stoddard, D.D., to succeed Mr. James Elwell, deceased.

1899-1900.—Brooklyn Navy Yard. Mr. H. G. Fithian appointed to succeed Rev. G. B. Cutler, resigned.

1900-'01.—Manila, P. I. Sailors' Home opened.

1901-'02.—Rev. A. Wollesen completes twenty-five years' work.

1902-'03.—Virginia. Mariners' Friend Society organized and the Newport News Sailors' Rest opened.

Karachi, Japan. Work begun.

1904-'05.—Death of Rev. W. C. Stitt, D.D., Secretary for fifteen years.

Rev. George McPherson Hunter elected Secretary of the Society.

Copenhagen, Denmark. New Sailors' Home opened.

- 1905-'06.—Rev. E. H. Roper transferred from Gloucester, Mass., to re-organize the work in Portland, Ore.
- 1906-'07.—Laying of cornerstone of new Sailors' Home and Institute by Dr. C. A. Stoddard, President of the American Seamen's Friend Society.
- 1907-'08.—Opening of the new Institute; celebration of the Eightieth Anniversary of the Society, and first Conference of its chaplains and missionaries.



THE EIGHTIETH ANNIVERSARY
ANNUAL SERMON, DEDICATION
OF THE
SEAMEN'S INSTITUTE
AND THE
FIRST INTERNATIONAL CONFERENCE
of Chaplains, Missionaries and Workers
OF THE
AMERICAN SEAMEN'S FRIEND SOCIETY
HELD
OCTOBER 4-10, 1908, INCLUSIVE

THE EIGHTIETH ANNIVERSARY OF THE AMERICAN SEAMEN'S FRIEND SOCIETY

The American Seamen's Friend Society is eighty years old. It is an event of some importance to seafaring people. For with all due respect to the few older seamen's societies in this country, it still stands as the only national organization in America specifically doing a national and international work. It has always been absolutely non-sectarian, intensely evangelical and broad in its spirit. Many of the most important marine laws of a humanitarian character, such as the New York Board for the Licensing of Sailors' Boarding-houses, etc., have been promoted by the Society. The first seamen's church in the Pacific Islands, in China and Russia, were built by the Society.

No other society in the world has sent as much good literature to sea, and without question it stands to-day as the largest distributor of the Word of God on the waters. It has aided the shipwrecked and the destitute seamen of all nationalities, fed the hungry, clothed the naked, buried the dead and pioneered in every good movement for the betterment of seamen in these eighty years.

The culmination of its eight decades of work is the perfection and carrying through of the new Seamen's Institute, 507 West Street, New York City.

The first week in October has been set apart for the celebration of the Eightieth Anniversary, the official opening of the Institute and the first Conference of the chaplains and missionaries of the Society.

PROGRAM

Sunday, October 4th. Anniversary exercises.

Morning: Brick Presbyterian Church, Fifth Avenue and Thirty-seventh Street, 10:45.

Rev. William Rogers Richards, D.D.,
Eightieth Annual Sermon.

Evening: Calvary Baptist Church (Fifty-seventh Street and Sixth Avenue, at 7:45.

Addresses by Rev. R. S. McArthur, D.D., and the visiting chaplains.

Clinton Avenue Congregational Church, Clinton and Lafayette avenues, Brooklyn, N. Y.

Addresses by Rev. N. Boynton, D.D., and the visiting chaplains.

Monday, October 5th.

Morning: Opening of Conference.

Afternoon: Closer relations between the American Seamen's Friend Society and its auxiliaries.

(a) Adoption of a flag.

(b) Uniform literature.

Evening: Reception to chaplains.

Tuesday, October 6th.

Morning: Conference.

Buildings for work among seamen.

(a) Influence on the men.

(b) Style.

(c) Care of them, etc.

Evening: How to promote "important and useful" legislation among seamen.

Wednesday, October 7th.

Morning: Literature for seamen.

Afternoon: Dedication of Sailors' Home and Institute, 507 West Street, New York City.

Thursday, October 8th.

Morning: "The boarding-house" problem; experience with seamen's boarding-houses.

(a) Shipping of seamen.

(b) Free shipping (experiences).

(c) The attitude to be adopted in relation to shipowners, seamen and Seamen's Unions.

Evening: Unfinished business.

Subject: The sailor as a factor in the world's evangelization.

Friday, October 9th.

Morning: Closing of Conference.

The ultimate aim of work for seamen.

Afternoon: The motive for work among seamen.

Evening: Consecration necessary for evangelization of seamen.

Saturday, October 10th, 3 P.M..

The unveiling of the Woman's Christian Temperance Union Fountain.

SERMON BEFORE THE AMERICAN SEAMEN'S FRIEND SOCIETY

AT ITS EIGHTIETH ANNIVERSARY

SUNDAY OCTOBER 4, 1908

By the Rev. WILLIAM ROGERS RICHARDS, D.D.

IN THE BRICK PRESBYTERIAN CHURCH, NEW YORK

"The Ship and the Life"

"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship."—*Acts xxvii: 22.*

What a strange estimate of values that was, that one man should be held worth so much more than the whole ship; for the ship, it appears, was to be lost; but the promise is that the man shall be saved; therefore "be of good cheer." That was the speaker's estimate; did all his hearers accept the same estimate, I wonder?

It was a great corn ship bound for Rome; ship of a thousand tons burden, very likely, and bearing a precious cargo of wheat for that hungry population. As they were sailing along the southern shore of Crete, a fierce storm had fallen upon them; and under its violence they had now been drifting westward for many days, the great ship leaking worse and worse, till hope of escape was nearly gone. Besides the cargo of wheat the ship carried men, some two hundred and seventy-six of them, different sorts of men; the owner himself was on board, the master, and the sailors, a centurion and company of soldiers; and besides these some prisoners bound for Rome.

It was one of these prisoners who spoke the words that I have taken for a text; and I am wondering how far his estimate of values commended itself to his various fellow-voyagers. "Sirs, I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship." In other words, the ship and all the precious cargo in it were not to be compared in value with one human life.

That was how this prisoner Paul viewed the matter; for if it had been the other way, if it had been a man's life that was to be lost and the ship saved, that had been another story—one man's life lost, and the ship

saved; one poor fellow slipping overboard, struggling in the waves, crying pitifully for help, drifting astern, gone. If Paul had been looking on at such a spectacle you would not have heard him saying, "Be of good cheer, sirs, for only a life is lost, and the ship is safe." Why, no; I think we should have seen him rather rushing to the rail gazing after the poor wretch, throwing out to him anything he could lay his hands on that might keep him afloat; and shouting to the pilot to come about and lower the boat; himself jumping into the sea, if he knew how to swim; anything to save that one imperiled life. And if all failed, and if now all hope of saving him had gone, if the man had sunk finally out of sight, then the rest of the day would have been darkened, I think, for this Christian Paul. But when it was only the ship that was to be lost, while every soul on her would be saved—that kind of loss would not trouble his appetite much, or his sleep either. "Be of good cheer, sirs," he cries. Now I say, I wonder how far Paul's fellow-voyagers agreed with this view of the subject. The owner of the ship, for instance. This would be strange doctrine for him. "Good cheer, sir, not a soul lost, only the ship." "Only the ship, but that is all I have in the world. To lose my ship will leave me beggared; and all this precious cargo of wheat that was to make my everlasting fortune in hungry Rome—all of it sunk; and the fool tells me to be of good cheer because a lot of good-for-nothing sailors and prisoners get safe ashore. Every soul of them might go to the bottom, and welcome, if only I could save my ship." I strongly suspect that was the owner's view of the matter. Paul's doctrine would be strange doctrine to him.

And the sailors—well we know how they felt about it. For they tried to make off in the night in the lifeboat, and leave ship, and owner, and soldiers, and prisoners, and every other soul on board to go to the bottom together. That was the doctrine of this particular crew of sailors—they cared not much for men's lives, unless it happened to be their own.

And the soldiers? Well, we know that when the ship was beached a few hours later, and began to break up in the surf, the soldiers proposed killing all the prisoners lest some of them escape. According to the soldiers' doctrine a man, as such, was worth very little. It would have seemed to those soldiers the height of absurdity to suggest that one friendless prisoner might be worth more than the whole ship. I doubt whether Paul would have found many subscribers to his novel creed in that ship's company.

Suppose some pleasant day with fair wind blowing, everything drawing, ship holding her course, some luckless passenger had slipped and gone over, and a big shark following in the wake had snapped him up—why,

those soldiers would hardly have stopped the throwing of their dice long enough to look over and see what became of him. The man at the helm gives one quick glance astern when he hears the splash and then turns his eyes forward again to the sail. "Only a worthless prisoner gone. The ship is safe, thank Jove. One life does not count." But to lose the ship and her cargo, and all their own personal effects; to be spilled into the surf, and washed up half drowned on the beach, and pulled ashore by a lot of barbarians; and spend the winter storm-bound on a little island. What sort of a prospect was that? I doubt whether there was another soul on board—unless two or three of Paul's fellow-Christians—who felt and believed, as he felt and believed, that the humblest human life was worth more than the biggest ship and the richest cargo.

That would have been strange doctrine anywhere in that First Century, afloat or ashore. Human life was cheap in those days. An army would march over the enemy's country and massacre the whole population, if it served their purpose. One baby more or less did not count for much in their estimate of values. Or if it served their purpose better, they would sell the whole population into slavery for so much gold.

It seemed quite right to a Roman of those days that a troop of prisoners, or of gladiators, should be set hacking each other to pieces in the arena, to amuse the crowd on a holiday. It was a cheap show, fit for a public holiday. So this was strange doctrine then anywhere afloat or ashore, to say that human life was the one most precious commodity in the world, the one priceless commodity—any human life, every human life, "Jew or Greek, male or female, barbarian, Scythian, bond or free"—that every such life was worthy of a king's ransom. Strange doctrine, in that First Century of the Christian era; but it was the Christian doctrine; and Paul, since he became a Christian, had been mastering that doctrine, and now this was the doctrine that he was always announcing and commending to his neighbors—as when once he said: "Destroy not by thy meat him for whom Christ died;" or here in the storm when he cries: "Good cheer, the big ship is doomed, but every life shall be saved."

This Christian doctrine concerning the value of human life was not mastered at once even by all who called themselves Christians. In later days armies of soldiers marching under the cross have sometimes behaved themselves as unchristianly as any of the old legions of Rome. Not many generations ago in Christian England herself I seem to have read how a mother might be hanged who had snatched a loaf of bread for her starving child. "O God, that bread should be so dear, and flesh and blood so cheap." In the past I think it must be confessed that much of our legisla-

tion, even in Christendom, has been shaped with reference to the saving of the ship, irrespective of what becomes of the human lives.

Indeed, is your own conscience quite easy as to your own personal attitude toward this question in some of its applications? Put yourself in the place of the owner of Paul's ship; could you have cheerfully let the craft go to the bottom rather than sacrifice the life of one of the prisoners. Or even put yourself in the place of one of the passengers on that ship—could you have cheerfully let the craft go to the bottom, carrying all your baggage with it, breaking up your own plans for the year, imprisoning you for a dreary winter on a wretched island, rather than sacrifice the life of one poor prisoner or sailor?

Or suppose the ship were a railroad company or manufactory, and you a stockholder in it, which do you care most about, the size of your own dividends, or the life of some brakeman coupling a train of freight cars; or the effect of the factory work on the lives of the men and women at work in it? The world has been slow in mastering this great Christian doctrine which Paul proclaimed nineteen hundred years ago so clearly that it could be heard above the roar of the storm concerning the relative value of ships and of men, of human property and human lives. We confess that we have not mastered it yet.

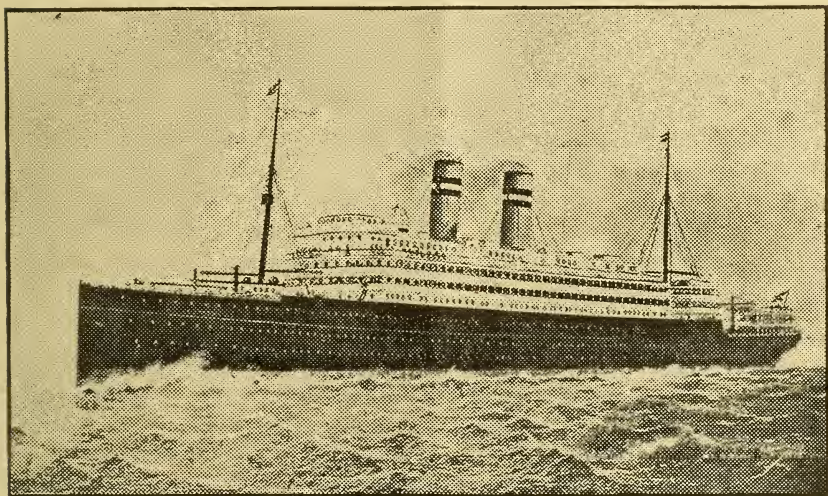
No; but at least we do begin to recognize it as the doctrine that will have to be mastered. We do begin to grow uneasy and ashamed at our stupidity over this great lesson; and that it is something to be thankful for. If we are far from knowing the lesson yet, we begin at least to suspect that neither the tendencies of society about us, nor the consciences that God has put within us, will ever leave us at peace until that great lesson has been learned. I refuse to speak on this subject to-day in the tones of a pessimist. However, the old darkness still surrounds and covers us, yet the world is looking toward the light, and moving toward the light. For we do begin to feel the dignity and sacredness of men over ships; of human lives over material things. Civilized society can no longer tolerate the selling of men or women for gold. A Roman Senator could calmly pay his admission and go in with entire self-respect to watch men kill each other in the arena for the public amusement—a Roman Senator could; a United States Senator could not. Whether or not the instruction comes from men who call themselves Christians—it may come from men who repudiate that title; it may come from labor organizations, it may come from some radical leader of social discontent; but the instruction is coming, and in such a way that we cannot close our ears to it. That man's life consisteth not in the abundance of things that he possesseth, but rather in

certain qualities inherent in the man himself; in other words, that the vital interests of this world always claim precedence over any kind of property interests; that "the value of property itself, as many are now insisting, must be reckoned in terms of the human industry and human devotion that have gone into it, and then of the vital human betterment that may be got out of it"—this last is a free quotation from Karl Marx, but, wherever it comes from, it is good Christian doctrine—in short, that living men belong on a plane of worth altogether above that of dead things; that the value of the ship is not to be named in the same breath with that of the lives. That is the great Christian principle—Paul's principle, which he had learned from Jesus Christ. And though few have mastered the principle yet, though many have barely made a start at acquiescing in it, yet the whole world begins to suspect that the principle is sound, and that some day it will have to be written large into all the laws of nations and all the creeds and customs of men.

I am determined this morning to speak on this entire subject hopefully. I am glad to adopt the very phrase of the apostle and cry, "Sirs, be of good cheer." The signs about us are so many that the day is breaking, the day of man's enfranchisement. Have you ever interested yourself at all in the widespread agitation against child labor, for instance, or any of the other reforms of the hour which are aimed against the tyranny of property interest over human interests? The world's property, it is true, goes on swelling; we have bigger ships to-day than any Roman sailor ever dreamed of. But we begin to see that all this property ought to be made to keep its place. Let me recall a single incident reported in our newspapers—perhaps a year ago—how a great liner was crossing the Atlantic, her cabins full of passengers, all impatient to see the end of their journey. How she carried mail on the prompt delivery of which depended the business interests of two continents. But one day in mid-ocean it became known that far down in the hold of this ship one poor stoker had been stricken with a disease of which some of us know the terror; and that nothing could save him but an immediate operation; and that the surgeon reported that it was impossible for him to attempt the task while the vessel was quivering under the blows of the great engine that was driving her through the waves; and how by the command of the captain, and with the cheerful acquiescence of every soul on board, that great engine stopped; and the swift liner stood still in mid-ocean, and the commercial interests of two continents might wait for one full hour, while skilful brain and fingers were utilizing the latest attainments of surgical science to save the life of that one nameless shoveler of coal. Oh,

if Paul had sailed as passenger on that ship, nobody need urge him to be of good cheer; you could not suppress his exultation, for he would see his own great doctrine getting itself established at last, that the man's life counts for more than the ship.

We come together in this place to-day to thank God for another and still more significant token of the triumph of the same great Christian principle. Eighty years ago there was organized in this city a society of men deeply interested in the shipping of the world. There had been other



TRANS-ATLANTIC LINER
(Courtesy of *Marine Journal*)

societies already in existence that were interested in the shipping of the world, and in various ways, whether as builders, or owners, or insurers, or as exporters or importers of goods—useful societies, many of them, essential in their way; but all these had been apt to concern themselves mostly with the value of the ship, or else with the value of the material cargo of the ship. The society organized here eighty years ago proposed to concern itself more especially with the value of the lives. In its view the men who manned the ship constituted the one highest interest. This society came into being under the constraint of Paul's doctrine that, when all is said, it remains true that the highest interest of the ship is not the ship itself, but rather the life; the living man in the ship. That view of the subject had been generally overlooked. There had been ways of insuring the ship or its cargo, but for a long time no one seemed to have

thought to inquire how they should insure the shipmen. Here was an organization which would make that its one aim, for eighty years ago, in the year 1828, was organized a body which named itself the "American Seamen's Friend Society," friend of the men of the sea.

I ought to say, however, that that date and that organization do not mark quite the earliest beginnings of the movement which we celebrate. Let me read you a sentence or two from certain reports of the Society itself which have been kindly put into my hands. "In the summer of 1816" (twelve years earlier than 1828), "some of the members of the Brick Presbyterian Church in New York City (the Rev. Gardiner Spring's) were in the habit of holding prayer meetings in the lower part of the city in the hope of benefiting such classes of the population as did not frequent public worship. Some of these meetings in Water Street were attended by a few sailors and by other persons connected with the shipping. This suggested the idea of appointing a specific meeting for seamen; and the first one of the kind was held in a house then standing at the corner of Front Street and Old Slip. The meeting was successful and was followed by others of a similar character which awakened a considerable interest, and led to a participation therein by Christians of other churches and denominations."

That was in 1816. Two years later, in 1818, the movement resulted in the formation of the New York Port Society, which still carries on its beneficent work. Ten years later, in further development of the same movement, was formed the American Seamen's Friend Society. The Brick Church esteems it an honor to have had even thus much to do with the first starting of the movement; and counts it a privilege to participate in the present anniversary.

I must not detain you at this time for any rehearsal of the details of later history; how the work of the Society has gone on extending till its blessed influences are felt around the world. But even with the hastiest glance over the record of the eighty years one's eye is caught by very significant items:

1830—"Beginning of Sailor's Home in New York City."

"Agent appointed to visit the lakes."

1831—"Origin of the New Orleans work."

1832—"First chaplain sent to Sandwich Islands, also to Havre, France."

1835—"Rev. O. M. Johnson dispatched to Brazil."

1837—"Work begun in Cronstadt, Russia, Calcutta, Singapore."

I will simply read some of the names of places to which from time to time the Society extended her blessed influence: Cape of Good Hope,

Cadiz, Australia, Gottenburg and Stockholm, Amsterdam, Canton, Chile, Hong Kong, San Francisco, Callao, Antwerp, Shanghai, Portland, Ore., Copenhagen, Hamburg. And that is only the beginning of the list.

There is one item that I notice for the year 1893: "Library No. 10,000 sent to sea."

One quickly catches the trend of such a history. Here at last was an institution, destined to be of world-wide influence, and concerned with the shipping of the world, but whose foremost interest was to be not in the dead ship or cargo, but in the living shipmen; not the thing, but the man; that by all means, and at all cost, the man should be saved, body and soul, for time and for eternity. Let them save the ship too, if they can, it is worth saving, when you think what service it can render humanity—but most of all save the man. That, I take it, is the motto of the American Seamen's Friend Society. And so as Christians we may well come together to-day, all of us, whether or not we have been closely identified with this particular Society, to celebrate its organization, and to thank God for its many years of honorable history. It stands as one more most encouraging token of the world-wide progress of this great Christian reform, the coming triumph of the great Christian principle, that "the life is more than meat, and the body than raiment;" that the man is worth more than all the things that he can own; that whatever becomes of the ship the one great business of Christian society is to make sure that we save the lives. That is the meaning of our celebration to-day. Because of what has been we thank God and take courage; and we pray God that the good work may go on.

The voice on the waters,
"Carest thou not that we perish?"

SAILORS' INSTITUTE DEDICATED

BY CHARLES AUGUSTUS STODDARD, D.D., PRESIDENT OF THE AMERICAN SEAMEN'S
FRIEND SOCIETY

The celebration of the Eightieth Anniversary of the American Seamen's Friend Society took place during the first week in October. The Society



SEAMEN'S INSTITUTE, 507 WEST STREET, NEW YORK

deemed the occasion worthy of special notice for many reasons. While there are a few seamen's societies in America which antedate it, this is the only national unsectarian organization in America which is doing both national and international work. The *Sailors' Magazine* makes no ex-

travagant claims when it says that it has always been absolutely non-sectarian, intensely evangelical and broad in its spirit, has promoted many of the most important marine laws of a humanitarian character, and that the first seamen's churches in the Pacific Islands, in China and Russia were built by the Society. No other society in the world has sent as much good literature to sea, and it stands to-day as the largest distributor of the Word of God on the waters. It has aided shipwrecked and destitute seamen of every race and nation, fed the hungry, clothed the naked, buried the dead and been a pioneer in every movement for the betterment of seamen for four score years.

The Society is just completing a new Seamen's Institute in New York at the corner of West and Jane streets, just opposite the great docks of the Cunard Steamship Company. So the first week in October was set apart for the celebration of the anniversary and an elaborate program prepared, including Sunday sermons and meetings, the opening and dedication of the new Institute, and a conference of chaplains and missionaries of the Society at the Institute during the entire week. Some of the countries represented are Great Britain, Sweden, Denmark, Germany, Belgium, Italy, the Argentine Republic, Uruguay, Brazil, Chile, and about fifteen States. The conference is the first of an international character ever held in the interest of seamen. The exercises were begun on Sunday, October 4th, by a special service in the Brick Presbyterian Church of New York. The President of the Society, Rev. Charles A. Stoddard, D.D., made a brief address, saying:

"As President of the American Seamen's Friend Society, which celebrates its eightieth year this week, I wish to thank the Brick Church for opening these anniversary exercises in this house; and their pastor, the Rev. Dr. Richards, for honoring the occasion by preaching the annual sermon. The Brick Presbyterian Church has always been foremost in interest and care for seamen. In the summer of 1816 its members started prayer meetings for sailors in Water Street, which came to fruition in the New York Port Society, one of whose present officers is a member and an elder in this church.

"From the organization of the American Seamen's Friend Society in 1828, to the present time, the pastors and people of the Brick Church have stood by the Society and promoted its work in this city, in the ports of the nation, and in foreign ports. For such co-operation and friendship the Society is grateful, and as it closes four score years of life and labor in New York for the men of the sea, begins a new era, with fresh plans and a new and attractive Institute, it asks your hearty and continued

sympathy and aid in its undertakings. The Institute is prepared to care for nearly two hundred officers and seamen in its new building, to give them the comforts of a home, good company and innocent amusements; and to the wrecked and destitute help, clothing, legal aid and a new start. The Society maintains Homes, Bethels and Institutes in thirty-two American and foreign ports, with chaplains and helpers. It also provides loan libraries, of which it has sent out more than eleven thousand, on board ships sailing from New York, and to life-saving stations on our coast.

"This work we propose to continue. We invite you to take part in it, to visit the Institute, to read the reports from home and foreign stations, and to help us to put a library of good books upon every vessel which sails along our coast, or on long voyages across the sea. Above all, we solicit your prayers to God for the Society and for the thousands of sailors in whose behalf we are working. You will hear to-night from some of our chaplains in our own and foreign countries of the Society's work under their care."

On Sabbath evening meetings were held in Calvary Baptist Church, in West Fifty-seventh Street, Manhattan, and in Clinton Avenue Congregational Church, Brooklyn. In the Calvary Church Dr. Stoddard presided and the Rev. R. S. McArthur, D.D., pastor of the church, the Revs. T. Johnstone Irving, of Naples, E. H. Roper, of Portland, Oregon, and Mr. John Golden, of Newport News, Va., made addresses, and musical services of an imposing character were conducted by Edward Morris Bowman and a solo quartet and a chorus of one hundred voices. In Brooklyn Mr. Hunter, with the Rev. James Sherrard, of New Orleans, the Rev. A. Wollesen, and the Rev. G. F. West, of Seattle, assisted the pastor, the Rev. N. Boynton, D.D., in a most enthusiastic and uplifting meeting.

On Monday evening a reception was given to the chaplains; on Tuesday afternoon Frederick B. Dalzell, Esq., one of the Trustees of the American Seamen's Friend Society, put one of his tug boats at the service of the delegates. Under the escort of the president, secretary and trustees, the visiting chaplains steamed through the North and East rivers, and were then taken to the Sailors' Snug Harbor on Staten Island, where they were handsomely received and visited some of the elegant buildings and grounds.

Wednesday was set apart for the dedication and opening of the new building. The Building Committee had the Institute in good condition for exhibition, the Port Captain of the Cunard Company, Captain Roberts,

had sent many flags for decoration, and Mrs. Sage, although unable to be present in person, furnished a life-sized portrait of her husband, which was hung over the stage in the Auditorium. The whole building was filled with visitors and invited guests, among whom were many prominent citizens and patrons of the Society, shipowners and agents of the great steamship lines, insurance and bank presidents, ladies who have interested themselves in work for seamen, clergymen and Christian workers in benevolent and philanthropic societies in the city, officers of other organizations engaged in work for seamen, and a large contingent of "Jackies" and sailor lads, who expect to have the building for themselves in a few weeks.

The services were opened by singing "How Firm a Foundation," and prayer by the Rev. John B. Calvert, D.D., of the Board of Trustees. The President then presented the Rev. Theodore L. Cuyler, D.D. The venerable man, then in his eighty-seventh year, delivered an eloquent speech, sitting in a chair at the front of the platform, and at the close rose and led the audience in singing, "All Hail the Power of Jesus' Name." While the audience was singing Dr. Cuyler retired, unable longer to bear the excitement of the occasion.

The President, Dr. Stoddard, then welcomed those present as follows:

"Officers and Trustees of the American Seamen's Friend Society: I congratulate you upon this auspicious occasion. Ladies and gentlemen, friends of the sailor, I welcome you here to-day on behalf of the Society. Fellow-workers, chaplains in home and foreign ports, secretaries and officers representing other Institutes, Homes and seamen's societies, we are glad to meet you face to face and join hands and hearts with you upon this happy anniversary.

"And last of all, and let us hope best of all, is this company of seamen, captains and officers, engineers and stewards and sailors, for whom this building has been erected and is to be maintained; we grasp your hands and say, 'Come in and be at home.' This is the sailor's place—call it the Sailor's Home, Seamen's Institute, Jack's Palace, or what you choose; it is for you to occupy, to enjoy, to use as freely and as carefully as you would your ship. We want you to take pride in it, to bring your comrades here; to tell them, as you sail the sea, or go to foreign ports, that the American Seamen's Friend Society takes care of sailors in New York in first-class style and no mistake. We will try to make good all of your promises.

"I am not to make a long speech to-day, for I did that when we laid the cornerstone of this building nearly a year ago; but there are a few things in the way of acknowledgment that should be said just now as we

begin our exercises. We should recall our debt of gratitude to Mrs. Margaret Olivia Sage for the generous and unsolicited gift of money which has enabled the Society to erect this commodious and useful Institute. So long as the Society endures will her name be associated with it, and her wish to make this building 'A refuge to the sailor on land and lead to the refuge beyond land and sea,' will find practical expression here.

"There are other donors of money for the erection and furnishing of the building, who are to be thanked to-day for their gifts. Some of these gifts are doubly valuable as memorials of those who have faithfully served the Society as Presidents or Secretaries. The names of all such are upon our roll, but we are glad to have some of them upon our walls and associated with some of the rooms of the Institute, and they will serve to link the future life of the Society with an honored past.

"This is also a fitting time to express our obligations to sister societies who have given us counsel and sympathy in our arduous work, to many shipowners and managers of steamship lines, captains and seamen who have taken a practical interest in our undertaking; and lastly we would acknowledge the favors shown to us by the press of New York and other cities. The daily papers have been willing to give up space so eagerly craved by politics and business to pure philanthropy, and the religious journals have accepted the sailor's cause as a part of their valuable contribution to the better life of mankind. We ask these papers to continue their interest in the work, and help us to make New York a safe and salutary place for the thousands of sailors who come here on board of vessels which crowd our docks.

* "Within one mile north and south of this building there are five thousand and five hundred sailors daily by actual count. These men are of every nationality, but all are accessible to friendly influences. We do not offer them charity (except temporary help to those who are shipwrecked, sick and destitute; for such we provide promptly); but we help them to help themselves, to maintain their self-respect, to resist temptation, to enjoy life in a decent and sensible way, to save their wages, and take an interest in good reading, intelligent conversation and Christian religious services. That is what this building means; that is what Mrs. Sage meant when she prayed that it might be 'a refuge to the sailor on land, and lead to the refuge beyond land and sea.' That is what the trustees mean to make a refuge and an inspiration; not a lounging place for loafers, not a permanent harbor for stranded wrecks, but a port where the men of the sea can put in for shelter, defence, refitting and good cheer. Our superintendent, Mr. Green, says truly, 'Seamen, of all men, have been

misunderstood and neglected, but the time has come when these men are to have a share in the benefits of a practical Christianity. And they deserve it. There are no men in the world whose hardships are sterner, whose temptations are fiercer, and whose hearts are truer and more full of the heroic spirit.

"Preaching the Gospel of love to sailors is a great thing and has a large part in the divine plan; but practicing the Gospel of love is a greater thing. The spirit of the times is the expression of a practical Christianity. And the fruits of this spirit are a clean, healthy body, a mind filled with pure and noble thoughts, and a soul filled with the Spirit of God and love for one's fellow men; and this is the aim and end of this Institute of the American Seamen's Friend Society."

Captain Charles B. Parsons, Chairman of the Building Committee, in an interesting and eloquent speech, formally handed over the building to the President of the Society, and Dr. Stoddard accepted the tender, saying in part:

"Captain Parsons: The American Seamen's Friend Society owes a debt of gratitude to you and your associates upon the Building Committee, for your intelligent devotion to the work entrusted to your care. For more than a year you have given time and thought to planning, erecting, supervising and completing this commodious and beautiful building. With unwearied industry, cheerful patience and good judgment you have pursued and accomplished this work. You had practical knowledge of what sailors need and desire, and we see its realization here.

"We cannot thank you enough, but the thousands of sailors who shall fill these rooms and share the benefits which you have done so much to provide, through many years to come, shall be a full and satisfying reward for all that you have done. To all the committees of the board, who have joined heartily in forwarding this work, by attention to its finances, its furnishing, and opening services, thanks, hearty and sincere, are rendered by all who love the sailor and represent him here. We do not forget the architects who have made this charity a matter of personal care and thought, as well as of official duty; nor the faithful and careful builders to whom this work had the character of a public trust.

"And last and more than all, we praise our Secretary to-day for his efficiency and enthusiasm, his untiring industry and vigilance and wise forethought, whose results are before us wherever we turn."

Captain Parsons in reply said:

"The captain of a sailing ship came on deck one day at sea and asked the man at the wheel how the ship was heading. The sailor replied,

'West, south-west, half west, a little westerly, swinging west.' The captain smiled and said, 'Jack, if you will put another west in that I will give you a glass of grog.' The wheelsman responded quickly, saying, 'West south-west, half west, a little westerly, swinging west, Captain West,' and Jack received his grog.

"Great moral progress has been made since that day of sailing ships, and the seaman's highest award is no longer a glass of grog.

"It used to be said of seamen, 'that they earned their money like horses and spent it like asses.' The propelling of the ship and the handling of the cargo by steam have relieved Jack of the drudgery of the heavy work, and elevated him in his own estimation, so that he is not so much of a horse at sea, or so much of an ass on shore. He earns his money more by using his judgment and uses better judgment in spending it.

"All men prefer the enjoyment of a character foreign to their employment, and the longer their period of service and confinement, the greater the rebound when relief comes. A seaman who has been at sea for months, with the daily monotony and hard work of a long voyage, lands on the wharf with money and freedom at his disposal and a desire for the brightest, gayest kind of life that the city can furnish, without regard to cost or effect. But the man whose voyage on a steamer has been a matter of weeks, or what is more frequently the case, of days only, is more reasonable in his demands, and more logical in his actions. The seamen of to-day are consequently more amenable to reason, will accept of advice, use their privileges without abusing them to a far greater extent than formerly, and are more capable of appreciating what is being done in their interest.

"Only partial attempts have heretofore been made for the entertainment on shore of the seaman, where he could find comfortable accommodations, and enjoyment that was free from injurious effects.

"We open to-day a building prepared for both officers and seamen (and under these heads we include all who go down to the sea in ships), where all the comforts and conveniences of life are provided for them, placed at their disposal for a reasonable price.

"Hereafter when the seaman has been discharged, or even temporarily left his ship, he can come to this Institute, and after depositing his dunnage in the baggage room, and registering at the office, can supply his wardrobe at the store in the basement, take a plunge in the swimming pool, then dine in the restaurant, get the latest events in the reading room, smoke a cigar in the social hall, play billiards in the game room, or indulge in some other amusements. Deposit his funds or remit to his

friends, at the office, attend a concert in the auditorium, or divine service in the chapel, and after chatting with new-made friends or old shipmates, retire in a clean and comfortable room for the night, with the feeling of satisfaction as he realizes that the call of the watch will not reach him, and that even seven bells in the morning may be at his own convenience.

"These things may be daily repeated, varied according to the seamen's desires until they are ready for another voyage, when berths will be secured for them, suitable to their desires and capabilities.

"We intend to go still further and have experts in navigation and engineering located in the building, where the men who desire may be instructed in these different branches, thereby increasing their chances for promotion, by having the theory as well as the practice. Advancement comes quickly to the man who is prepared for the position before it is open to him.

"This Institute is a bi-product of the American Seamen's Friend Society, and it has been built to be a friend to seamen, but it is not confined to American seamen. We hope to see all nationalities make use of this Home, and trust it may be a common centre for the maritime men of this great seaport.

"We have but few foreign trading vessels or seamen, but we have a large fleet of coastwise, West India and Gulf of Mexico vessels, both steam and sail, manned by American officers and men, who are either to the manner born, or naturalized American citizens, to whom the privileges of this Institution are most cordinally extended, but we are acting under the divine command 'Go preach the Gospel to all nations,' and we must be ready to give the Gospel of Morality and Christianity to those who come to us, as well as to those who are waiting for us to come to them.

"We will endeavor here to instill into the minds of our patrons, aspirations for the highest standards of integrity and morality, and further than that, and better than that, a desire for a practical knowledge of true Christianity, and this we hope to do by precept, opportunity and the influence of good association.

"This Institute will be conducted under three of the great evangelizing influences, of the world, the Bible, the English language and the American flag, for the benefit and interest of the seamen of the universe, who come to this the great seaport of the United States located at New York."

The Rev. John Bancroft Devins, D.D., editor of the *New York Observer*, then offered the prayer, dedicating the building, in the name of the ever-living God, to the welfare of sailors from every land, and closing with the Lord's prayer, in which the audience joined.

Mr. Hunter, the Secretary of the Society, spoke of the financial condition of the Society, and of the gifts that had been made, and made an appeal for \$50,000 to complete the enterprise free from all debt. After addresses from Admiral Coghlan of the U. S. Navy, Anton Raven, Esq., President of the Atlantic Mutual Marine Insurance Company, and Mr. Charles A. Green, the superintendent of the Institute, who gave an interesting *resumé* of proposed "events" at the Institute for the month of October, the bailboats were passed by quartermasters of the steamship companies and several thousand dollars were handed in. A number of rooms were also taken for furnishing by visitors.

The closing address was made by Rev. Edward W. Matthews, senior secretary of the British and Foreign Sailors' Society, who brought the congratulations of that body in an elaborate paper, and a souvenir from Princess Louise, and another from Queen Wilhelmina of Holland, for Mrs. Russell Sage, and also expressed in most eloquent and appropriate language the fraternal and Christian sentiments which animated the British and American societies in their international work for seamen.

The benediction was pronounced by the Rev. T. Johnstone Irving, chaplain at Naples, and the assembly dispersed to inspect and enjoy the beautiful building and its wonderful provision for sailors in the port of New York. The remaining days of the week were occupied by the conference, and on Saturday afternoon an Italian marble fountain, the gift of the Woman's Christian Temperance Union, was unveiled with suitable ceremonies. The Institute is now in working order and friends will be welcome to see it in its everyday clothes and ready to accept their gifts and co-operation in its useful and philanthropic labors.

**"To Give Light,
and to Save Life."**

INTERNATIONAL CONFERENCE OF CHAPLAINS OF THE AMERICAN SEAMEN'S FRIEND SOCIETY

OPENING OF THE CONFERENCE

The first of the series of conferences on Seamen's Work commenced this morning, Monday, October 5, 1908. The Secretary of the Society, Rev. George McPherson Hunter, occupied the chair.

It was impossible for some of the chaplains to be present, especially those from foreign countries. Chaplain Donald Miller, D.D., Genoa, Italy, is in his seventieth year and scarcely dared face the long journey. Chaplain Austen, of Yokohama, could not arrange to be present; even if he had planned to, the presence of the Pacific coast fleet at Yokohama in October would have demanded his presence at his post.

REPRESENTATIVES AT THE CONFERENCE

The following chaplains and missionaries representing the various fields, along with representatives from London, Boston, Toronto, Montreal and New York were present at the opening of the Institute and the first Conference of the American Seamen's Friend Society's missionary staff—October 4th-10th.

EUROPE

Sweden: Helsingborg,
Stockholm,
Gottenburg, } Christian Nielsen.

Denmark: Copenhagen—Rev. A. Wollesen.

Germany: Hamburg—George Speedie.

Belgium: Antwerp—Rev. J. Adams.

Italy: Genoa,
Naples, } Rev. T. Johnstone Irving.

SOUTH AMERICA

Argentine Republic: Buenos Aires,
Rosario, } H. F. Fellows.

Uruguay: Montevideo,

Brazil: Rio de Janeiro—H. C. Tucker.

Chile: Valparaiso—

- UNITED STATES OF AMERICA

New York: New York City—Charles A. Green, H. S. Twitchell, A. Mansfield, Josephine R. Upham.

Brooklyn U. S. Navy Yard—H. G. Fithian.

Massachusetts: Gloucester—Alpheus E. Tuttle.

Virginia: Norfolk—

Newport News—John Golden.

South Carolina: Charleston—Rev. V. C. Dibble.

Florida: Pensacola—

Georgia: Savannah—

Brunswick—K. D. Stuckenbrok.

Alabama: Mobile—

Texas: Galveston—Rev. J. F. Sarnier.

Louisiana: New Orleans—James Sherrard.

Oregon: Portland }
Astoria, } Rev. E. H. Roper.

Washington: Tacoma, }
Seattle, } Rev. G. F. West.

California: San Francisco—

The British and Foreign Sailors' Society represented by Rev. E. W. Matthews, Senior Secretary.

Toronto, Canada, by Rev. James Potter.

The Boston Seamen's Friend Society by Rev. C. P. Osborne, Secretary, Mariners' House, Rev. Geo. L. Small.

The New York Port Society by Theophilus A. Brouwer, President, Rev. S. Boulton, Chaplain.

The German Lutheran Seamen's Association by Rev. W. Thun.

Montreal, J. Ritchie Bell.

After the devotional exercises, greetings were read from various societies and from chaplains who found it impossible to attend the gathering in person.

GENOA, ITALY, September 17, 1908.

The noble record of work done by the Society during the eighty years of its existence is an inspiring one. Only the great day will fully reveal what we can but know in very small measure now.

But if the record of the past is inspiring, the time has not yet come for the Society to rest on its oars. The work for sailors must go on till there shall be no more sea. And your Society is

now giving proof that, so far as it is concerned, that work is to go on with a fuller equipment, a wider horizon and a grander ideal.

The inauguration of your new Institute, so far in advance of any that has yet been, should be a call to your chaplains in every port of the world to aspire to something greater and better than they have yet attained in their efforts to raise the moral and spiritual tone of seamen. We want seamen to be not only disciples of Christ but missionaries for Christ. When will that be? My fellow workers! a long pull, a strong pull and a pull all together, and with God's blessing on our labors it may be sooner than we think. Oh! for the faith that laughs at impossibilities and says it shall be done.

Yours in the Master's blessed service,

DONALD MILLER,

Chaplain of the American Seamen's Friend Society.

ANTWERP, BELGIUM, September 18 1908.

I sincerely wish every success to the Conference. May your great "forward movement," under the guidance and blessing of God, be a moral and spiritual benefit to multitudes!

I remain yours truly,

J. ADAMS,

Chaplain of the American Seamen's Friend Society.

ROTTERDAM, HOLLAND, September 16, 1908.

The committee of the Rotterdam branch beg herewith to send their very hearty congratulations to the American Seamen's Friend Society on the opening of their new Institute in New York, on the good work done in the past and the splendid prospects for the future. The Rotterdam branch would express their confident hopes that this brilliant function in connection with the American Seamen's Friend Society may prove an earnest and a pledge of the still wider and more potent influence which the Society is destined to exert in so many ports throughout the world for the moral, social and spiritual benefit of seamen, for their highest welfare and the spread of the Master's kingdom.

Very faithfully yours,

J. IRWIN BROWN, *Secretary.*

LONDON, ENGLAND, October 2, 1908.

I assure you that my heart is with you, and wishing you every success and blessing.

Yours very sincerely,

DAVID ROE,

Secretary of the Queen Victoria Seamen's Rest, under the auspices of the Methodist Church.

YOKOHAMA, JAPAN, August 26, 1908.

In the providence of God I am prevented by unavoidable circumstances from meeting with you on the auspicious occasion of the celebration of the Eightieth Anniversary of our beloved Society, and the opening of the splendid new building, known as the Sailors' Home and Institute, New York. While I greatly regret being unable to be present with you in the flesh, and having fellowship with so many dear noble fellow-workers and brethren in the Lord, I desire at the same time to assure you that I am with you in spirit, and in earnest intercessory prayer, that Almighty God, our Heavenly Father, may graciously accept the solemn and reverent offering of praise and thanksgiving for all His mercies vouchsafed to the Society, its officers and workers, during the past eighty years, and that He may grant an abundant outpouring of His Holy Spirit upon you while assembled in council day by day, so that the result of this gathering may be seen in all the coming days, in greater things being done for the kingdom of God, in the salvation of seamen, and the betterment of the conditions under which they labor.

It has been my greatly esteemed privilege to labor under our most noble Society since my appointment of the 4th of March, 1874, and I wish to avail myself of this opportunity to thank the officers of the Society for the continuous and unwavering support they have given me in the pursuit of my calling, and for their prayerful sympathy with me in my life and work.

Yours in His name and service,

W. T. AUSTEN,

Chaplain of the American Seamen's Friend Society.

VALPARAISO, CHILE, S. A., July 8, 1908.

I am sorry that it will be impossible for me to be present at the anniversary services and Conference of the chaplains in connection with the opening of the new Seamen's Institute. However, I will be with you in heart and spirit, and will mingle my prayers with yours for the Lord's blessing to rest on all present, and to prosper all that is done for the extension of His kingdom among the men of the sea. I congratulate the American Seamen's Friend Society on its long, faithful and very successful years of labor for seamen, and for this glorious result of eighty years of patient, persistent and wise endeavor to provide an incomparable home for the body as well as the soul of the sailor. Mrs. Thompson joins me also in these sentiments, and furthermore, we congratulate you in being appointed of God to have such an active part in bringing this splendid work to such a brilliant conclusion. This new Institute will be a memorial of work well done for the memory

of the many faithful men who have passed from their labors here to their glorious reward above, as well as for those who have taken their places and are to-day bearing with such admirable faith and Christian courage their increased burdens. Our new Institute will be a worthy monument of Christian faith and belief in the salvation of seamen, and an honor to our beloved city, New York.

Faithfully yours,

FRANK THOMPSON,
Chaplain of the American Seamen's Friend Society.

COPENHAGEN, DENMARK, August 1908.

We herewith beg to convey to the American Seamen's Friend Society our heartfelt greetings on attaining the Eightieth Anniversary of their most notable work among the toilers of the ocean, and render our sincere thanksgiving to the Lord for enabling you to carry on this noble work so long throughout the length and breadth of the world, and especially here in Scandinavia, where our dear friend and brother Wollesen has been engaged during the past thirty-two years.

May it please God still to continue to bless your work in the future and increase your faith in His almighty power, to send you the means to guide the wandering, storm-tossed seamen into a harbor of refuge and safety.

Yours in the bond of the Gospel,

E. ELISCHON HOLM,	A. EWERT,
PAUL NIELSEN,	D. M. CAMPBELL,
A. WOLLESEN,	JOHN D. BRAID.

HELSINGBORG, SWEDEN, August 12, 1908.

The Board of Directors of the Swedish Seamen's Bethel Union passed the following resolution:

"Resolved, With knowledge of the great work conducted by the American Seamen's Friend Society, which has been a blessing to so many seafaring men all over the civilized world, we beg to convey to you our appreciation and gratitude for the Christian work your Society has done and is still doing among the Swedish sailors. We pray sincerely that God may continue to crown your efforts by giving you a rich harvest of precious souls among the seafaring men.

ANDERS ABERG, *President,*
JOHN NILSSON, *Secretary.*

GOTTENBURG, SWEDEN, September 5, 1908.

The committee for Seamen's Reading Room in the port of Gottenburg sends, in thankful remembrance of the long and devoted care you have given to the sailors visiting your port,

their most hearty and respectful greeting and compliments. May God continually pour out His rich blessing on your great work all over the world.

VALDUS BENGTON, *Chairman.*

STOCKHOLM, SWEDEN, September 1, 1908.

May the refreshing streams of blessing from heaven overflow the Conference, and may the abundance of love and power of our Lord Jesus Christ be revealed to every soul.

Thousands of sailors' widows and orphans from all nations are blessing the American Seamen's Friend Society for the relief and help given to them in time of distress, and hundreds of Swedish sailors through me express their humble gratitude for all the love and kindness showed to them during the past twenty years.

My wish and prayer is that the Conference will be the greatest success for time and eternity.

TH. HEDSTROM,
Chaplain of the American Seamen's Friend Society.

STOCKHOLM, SWEDEN, September 1, 1908.

Your Society celebrates their Eightieth Anniversary in October and we feel obliged to send you our most sincere congratulations for the work you have been able to do among seamen at home and abroad, of which work we have seen features in our own country. At the same time we must express our hearty wishes that God may give you more power and ability to continue this work in the future, so that it may flourish in a still higher degree to the glorifying of the name of our Lord among the sons of the seas.

Yours faithfully,

J. V. PALLN, *Secretary.*

Various committees were then appointed.

Devotional Committee: Rev. T. Johnstone Irving, Naples, Chairman; Rev. A. Wollesen, Copenhagen; Mr. George Speedie, Hamburg.

Committee on Resolutions: Rev. E. W. Matthews, London; Rev. G. F. West, Seattle; Rev. H. C. Tucker, Rio de Janeiro.

Committee on Relations of American Seamen's Friend Society and its Auxiliaries: Rev. E. H. Roper, Portland, Chairman; Mr. John Golden, Newport News; Mr. James Sherrard, New Orleans.

Rev. George McPherson Hunter was appointed permanent Chairman, and Mr. George Speedie Secretary to the conference.

Monday Afternoon.—The afternoon session was presided over by Rev. Dr. John B. Calvert, one of the Trustees of the American Seamen's Friend

Society, and editor of the Baptist organ, *The Examiner*, who introduced the subject of conference, "Closer Relations between the American Seamen's Friend Society and its Auxiliaries." He noted three things he thought would strengthen the bond between the American Seamen's Friend Society and the many stations throughout the world:

I. A deepening of the interest in our common work.

II. Frequent communication with one another. This can be done by letters and frequent visits.

III. Looking continually to the same source for help. "God is our



DELEGATES TO CONFERENCE

help." Those in the fields far apart will be closer drawn to the head Society, and to each other by prayer and supplication—long and earnestly.

The following paper by Rev. G. F. West, Seattle, was read:

CLOSER RELATIONS BETWEEN THE AMERICAN SEAMEN'S FRIEND SOCIETY AND
ITS AUXILIARIES

"We notice with a peculiar interest that the three great leading interdenominational missionary societies, the American Bible Society, the American Tract Society and the American Seamen's Friend Society, chosen to

carry the glad tidings of salvation to all the people on land and sea, are centered in New York.

"Born of the same spirit they have worked hand in hand with their agencies: chaplains, missionaries, secretaries, laymen and colporteurs, in their churches, chapels, Bethels, Homes and on board of ships, by preaching the Gospel, and by visiting the sick and unfortunate everywhere, especially in the neglected parts of the earth. Though similar in their work, purpose and organization, yet distinct in their calling; for what the Bible Society is to the people on land the American Seamen's Friend Society is to the people on sea.

"We are especially interested in one of these Gospel agencies at this time and will notice that in the spring of 1816 the Holy Spirit moved the heart of Rev. Mr. Stafford to carry the Gospel to the men of the sea which resulted in the organization of the Society for Promoting the Gospel among Seamen in the Port of New York, and in establishing the Mariners' Church in Roosevelt Street, near the East River. While this society was organized for the specific purpose of maintaining a Mariners' Church, and was necessarily a local institution, it was judged expedient to organize another association which, while acting in union with the former, should be distinct from it. Consequently the New York Bethel Union for ship services was formed, and at the first meeting on board the ship *Cadmus*, lying at the Pine Street wharf, the first Bethel flag in an American port was hoisted to the masthead on Friday, June 22, 1821.

EARLY OPERATIONS IN OTHER PORTS

"While these movements, such as ship visiting and ship services, organization of the Seamen's Savings Bank, publication of the *Sailors' Magazine*, *Christian Herald*, *Bethel Union Messenger*, and distribution of tracts in behalf of seamen in the port of New York were in progress, similar efforts were also begun in other ports.

"From the report of the *Mariners' Magazine* for 1825, we learn that there were then in existence seventy Bethel Unions, thirty-three Marine Bible Societies, and fifteen churches and floating chapels for the benefit of seamen. The Bethel flag had circumnavigated the globe, thousands of sailors had been hopefully converted and the cause had come to be recognized as among the most important and most successful Christian enterprises of the day. It was at this juncture that the idea of organizing the American Seamen's Friend Society was put forth in an editorial by Rev. John Truair in the *Mariners' Magazine* of July 23, 1825. After alluding

to other great enterprises then being undertaken for the advancement of the Christian cause, he remarks:

“But these are not the only efforts of Christian beneficence. While this splendid machinery is extending the means of salvation to heathen tribes, while so many of the benevolent and zealous are consecrating their energies to extend the blessings of the Gospel to foreign shores, it is consoling to observe that a tender and impulsive concern is beginning to operate in behalf of seamen. In many of our seaports, societies have been formed under the influence of this feeling, and sufficient has already been done to prove their utility and importance. They



CHAPEL WHERE CONFERENCE WAS HELD

are yet, however, in comparative infancy, and have hitherto derived no support from the aids which have given strength and influence to their great contemporaries. Few in number and feeble in strength, they have been nearly overlooked amid the splendor and interest of these more conspicuous operations. Thus circumscribed in their means, and without concert of action, their usefulness must continue proportionally limited. With no certain means of support, these societies, which are undeniably among the most important institutions of this age of benevolence, may suffer and soon become merely nominal. In seeking for some means to prevent such a result and extend the usefulness of these valuable associations, we

have arrived at the conclusion that a general union, on the principle of the Bible, Tract, and other contemporaneous institutions, would secure the desired object; thus producing a concentration of efforts, and a unity of action as well as of design.'

"This suggestion was favorably received by friends of seamen generally. In the following September a communication appeared in the same publication, signed by one hundred and fourteen masters and mates of vessels, expressing a deep interest in the promotion of morality and religion among sailors, and a hope that the project of a national society, on the principles of the other general institutions of benevolence in this country, would be carried into effect. The plan having also been endorsed by others in various parts of the country, a public meeting was held to take action in the premises. An extract of the official record of that meeting states: that a large and respectable meeting of the citizens of New York City was held at the City Hotel on Tuesday evening, October 25, 1825, for the purpose of adopting measures preparatory to the formation of an American Seamen's Friend Society. Resolutions were passed and steps taken to organize a national Seamen's Friend Society which was done at a later date. Thus, through great exertions, was born into the family of American general charities an institution which has had the honor of supplying a great vacancy in the line of Christian effort for needy and perishing men. It is the only Society, in this country, which labors directly for the benefit of American seamen away from our shores. Local societies sustain various efforts in their behalf at home, and some other institutions extend incidental aid to them abroad, *but the American Seamen's Friend Society alone sustains suitable establishments for the spiritual welfare of our seamen in other lands. It is the intermediate link between the foreign and home missionary work of the church, binding the two in one chain of co-operative fellowship, through which the Gospel encircles the world.*

"For eighty years the Society has stood by its auxiliaries both in paying the chaplain's salary and helping to build churches, bethels, homes and institutes, and in many instances has been their only support for years. Article VI. of the Constitution of the American Seamen's Friend Society, states that any society whose object is the welfare of seamen may become auxiliary of this Society by expressing its desire, forwarding its Constitution, list of officers and annual report. Each auxiliary shall be entitled to send one delegate to all the meetings of the Society and of the Board of Trustees. While some of the auxiliaries are over thirty years

old, they are still dependent on the parent Society for their support and yet the Society has limited supervision or jurisdiction over them. Unless these auxiliaries are drawn nearer to the parent Society with stronger ties than before, there is danger of losing everything in the ports where the Society has spent thousands of dollars.

"The American Bible Society has taken steps to strengthen their outposts by a systematic way which is commendable, as we notice in the *Pacific Christian Advocate* of September 9, 1908: 'During the last score of years, all local auxiliaries have found it increasingly difficult to maintain their work at the former degree of efficiency, and the American Bible Society has found its work of distribution steadily encroaching upon the territory formerly covered by other organizations. So strong has been the current in the direction of consolidation that two years ago the plans were definitely changed and there began a reorganization of the work.'

"Under the new plan, the American work is administered under six general agencies, each in charge of an agency secretary. The advantages of this new plan are:

"First, the unification and simplification of a well-organized and centralized work:

"Second, a great saving of administrative expense;

"Third, there is now but one society in the field and that is the American Bible Society;

"Fourth, the new plan involved an immediate and vigorous campaign in the Northwest and the result therefrom will prove a blessing to the people.

"The Washington State Bible Society and the Southwestern Washington Bible Society have both formally taken action ratifying the new plan and co-operating therewith. The California Bible Society has turned over its entire work to the American Bible Society and is heartily co-operating with the new work. This union of the auxiliaries to the national society has resulted in the offer of \$500,000 for the Bible work by the same King's handmaid who has made the erection of this Seamen's Institute possible.

"The American Seamen's Friend Society has for years seen the necessity of a stronger and closer relationship with its auxiliaries and it has also been aware of the difficulties which have arisen from local conditions to check the progress of a successful negotiation for a satisfactory arrangement on a definite basis, which would anchor the auxiliary to the National Society, so as to insure its future operations. While these negotiations have not brought satisfactory results, much has been learned in regard to the conditions and attitude of the various auxiliaries.

"It has been the custom of the local societies to frame their own Constitution and By-Laws much to suit themselves, and, of course, have acted independent in their administration which has tended to widen the gap between the parent Society and the auxiliary, to such an extent that some of the societies are almost lost in the gap, while few have gone under entirely. Local boards have not always acted wisely in the disposition of the property held by them in trust for the societies. The heavy loss of property, influence and confidence, which is the result of a careless administration by these local boards, has not only sapped the life out of the auxiliary societies, but it has affected the parent Society to such an extent that the very best chaplains in the field and the most interested men on the Board feel that the time has come for a radical change of policy and that the parent Society must make an emphatic declaration like the American Bible Society: *That henceforth there shall be but one Society in the field and that is the American Seamen's Friend Society.*"

The discussion was taken part in by Dr. Stoddard, President of the American Seamen's friend Society, Rev. E. W. Matthews, London, Chaplain Wollesen, Copenhagen, Chaplains Roper, Sarner, Sherrard, Golden, and others. Dr. Stoddard referred to the great desirability there was of so raising the Christian tone of cities or towns where Institutes exist that seamen would be well looked after locally.

Chaplain Roper agreed with Chaplain West that the American Seamen's Friend Society should have absolute control of the stations of the Pacific coast and elsewhere if possible.

The opinion was expressed that more visits from the Secretary or from any of the Directors of the Society would have a good effect in drawing the auxiliaries closer to the parent Society.

Rev. Mr. Matthews referred to the great need there was of earnest co-operation between the parent and auxiliary societies.

The question of a uniform flag and literature was brought up and fully discussed, most of the chaplains taking part. Unanimously agreed that the whole question be referred to a special committee. This committee consists of Chaplains Nutchey, Tuttle, Stuckenbrok, and Sarner.

Tuesday, October 6, 1908.—Immediately after devotional exercises, conducted by Rev. T. Johnstone Irving, (Naples), the meeting went into Conference. Capt. C. B. Parsons, Chairman of the Institute Building Committee, occupied the chair and introduced the subject, viz.: *Buildings for Work Among Seamen.*

Mr. C. A. Green, Superintendent of the Institute, spoke on the value

of a building specially adapted for seamen, as did also Mr. W. A. Boring, architect of the Institute.

BUILDINGS FOR WORK AMONG SEAMEN.

"The natural medium for an architect to use in expressing ideas is construction of bricks and mortar and I prefer to so speak to you, but Mr. Hunter has asked me to say something more, and I will take the opportunity to plead for the cause of good architecture as a moral influence.

"Pleasant and wholesome surroundings we all know have a good effect upon all normal men and it is the first idea in charity work to properly house the particular class to be benefited and the best results are realized when the buildings are studied carefully for the moral effect upon the beneficiaries as well as for their physical needs. I do not mean to suggest that the moral effect of physical well-being is a thing to be considered separately. All improvements in environment tend to advancement. I wish to emphasize the importance of careful study of buildings with a view of making them the greatest moral, spiritual and refined influence possible.

"The architecture of a nation is a true reflection of the ideals of its people in each period of history. We see the refinement of Greek thought in the Pantheon, the grandeur of Rome in the ruins of the Coliseum, and the zeal of the Christian era in the noble Cathedrals left us as a record of genius and devotion. The buildings of our charitable institutions should as clearly express their purpose and ideal. Men are impressed by the exterior appearance of a building, but in a manner partaking of the objective. They are interested and often attracted; if, however, they walk in, their attitude is immediately changed to the subjective so to speak, and the impression is much more vivid and lasting whether agreeable or the contrary. If the building is ugly, there is an involuntary feeling of depression upon entering which makes a lasting impression, but there is a pleasing sense of well-being when the interior is beautiful, and that sensation recalled gives a desire to return.

"Different sensations are aroused by buildings of various characters, and a proper expression of the purpose and style will surely bring true responsive appreciation.

"To express mirth, we make the architecture joyous like an opera house; if dignity is the requisite quality, a sober structure like a law court; while for a church we strive for a feeling of mystery and devotion, and these things are appreciated internally.

"The American Seamen's Friend Society desires in its building to attract

the sailors; it must also imbue them with self-respect by a dignity not too severe and inspire a certain reverence in order to lead them to that proper conduct of life for which the Society constantly and devotedly labors. There must be a fine balance and proportion, and the several ideas entering into this composite expression of the building in order to attract, to hold, and to inculcate the ideals for which the Society stands. Such a building should be modern in style with all the improvements that suggest what is described as up-to-date ideas. There should be light everywhere. *Light is the best monitor and housekeeper, the best preserver of health and spirits.* There should be no dark corners to invite the accumulation of dirt. The corners and angles should be rounded to make cleanliness an easy task. The building should be kept clean easily and without too much effort or disturbance of the occupants to whom it should appear that the building is not cleaned but naturally stays clean. Men hesitate to defile a clean building.

"While it respects cleanliness, I am sorry to admit that the human animal in the mass would rather be warm than clean, so the building should express to the sailors, first, comfort, and second, cleanliness. It must be clean to be entirely comfortable, but it can be very clean and at the same time very uncomfortable.

"The plan should have a handsome and generous entrance leading to spacious entertainment rooms under the direct vision and control of the clerk in charge. Within easy reach should be the chapel. Ample toilet facilities should be provided and as many devices for washing as can be arranged without expressing too forcibly the invitation to keep clean. Since the dormitories are the most remunerative part of such an institution, and it is easier to benefit men by housing them, this part should be as large as space will permit, and should be under easy control.

"Such a building should be built of enduring materials and solid construction. It should be capable of enlargement since charitable buildings always need to be enlarged. Every part should be under control of the management.

"Hard, non-absorbent materials should be employed wherever the person comes in contact with floors, walls and moving parts. Such construction also discourages the small non-paying guests which often come unmasked. At the Immigrant Station, Ellis Island, I noticed on a wall a large specimen of the 'imported kind' crawling about, first this way and that. I pointed it out to the Commissioner who said, 'You must expect them to be crawling in plain sight for you have left no other place for them to go. They soon take the ferry for New York.'

"The plan of this building has been the subject of much study. It was a difficult task for the Secretary, Mr. Hunter, to define the requirements as he had little data upon which to base his calculations. I think he has, however defined the needs correctly and has set a high standard for other ports of the world to adopt."

Mr. J. R. C. Bell (Montreal) said a building should be erected in such a position as would be easy of access, not only for sailors but, if possible, for citizens as well, since we look to them to help in the work.

Tuesday Evening, October 6.—The subjects set for discussion were:

- (a). How to promote important and useful legislation for seamen;
- (b). The ideal Institute, was only taken up in part.

The session was presided over by Mr. Fritz v. Briesen, a member of the Board, and, in accordance with the feeling of the meeting, took up the latter part of the subject, viz., "The Ideal Institute." Chaplain Roper read an interesting and able paper on,

THE IDEAL INSTITUTE, OR THE SPIRIT OF THE INSTITUTE

"Missions for the benefit of seafaring men like all other human institutions, have since their beginnings undergone many changes. Great changes have taken place in the manner in which the sailor pursues his chosen calling. The old régime has passed away and all things pertaining to the sea have become new.

"This is true not only of the sailor's environment, his work, his home, his life *at sea*; it is true also of his environment while on shore. It would be impossible for the sailor, coming into contact with modern life and thought, not to feel and be affected by its influence.

"Time is too brief to permit my dwelling upon the changes which business men, manufacturers, farmers, builders, engineers, railroads, printers, publishers, educators, churches and a host of others, have made in their methods, or to refer to the marvels which invention and discovery have wrought during the past fifty years; nor is this paper intended for any such purpose. I mention it only to suggest that the sailor is not the simple, docile creature he was when missions were first founded for his benefit. He has been using his eyes and ears. The printing press has contributed largely to this change, so also has his contact with landspeople. Voyages are shorter and he spends more time on shore. His ears are alert to catch. He is quick to notice and receive impressions.

"I have been asked to write a paper on "The Ideal Institute." Now this would be easier did I also have the privilege of having ideal sailors to put

into it. So, please remember that my ideal Institute is not supposed to exist in the millennium but now, here in New York or in any other big port, to care for present-day sailors as we find them. So I will treat this ideal as a *practical* ideal, an Institute conducted in such a manner as to accomplish the most possible good.

"Such an Institute must in the first place reach the sailors, and, second, it must give them the greatest possible benefit. When missions were first founded they were conducted practically as churches, with religious services only, generally preaching. In this way they were carried on for many years, much good being accomplished. Father Taylor's Bethel in Boston was probably the most widely known of such seamen's churches, Father Taylor doubtless being the greatest sailor preacher who ever labored among seamen, great numbers of conversions resulting from his eloquent and fervent pleadings with men to forsake their sins and accept his Saviour. During Father Taylor's ministry, and for many years following, many other faithful and efficient preachers and missionaries labored along similar lines, exhorting sailors to flee from the wrath to come.

"None of the early missions attempted anything but strictly religious work except perhaps keeping open a small reading room, which was supplied almost entirely with religious reading matter. The only attempt made for many years in the way of offering the sailors amusement or recreation was in the form of a concert somewhat along the line of the Sunday School concert, except perhaps the men were given some freedom in offering applause.

"Probably the reason that no games or other amusements were given the sailors lay in the fact that all such things were universally conceded by all 'good' people to belong to the devil.

"Lately the attitude of many of the churches towards harmless amusements has changed very perceptibly. So that it is possible for an up-to-date sailor worker to receive the sanction and support of the liberal minded Christian public in fighting the devil with what used to be regarded as his own weapons.

"The more conservative feel a bit timid about giving the sailor a little amusement and excuse themselves with the explanation that such a course interests the sailor in the Institute, and that if the sailor gets interested in the social life of the mission it will give better opportunity for seeking his soul's salvation. This is all true; but it is not a valid and all-sufficient reason for it. The sailor should have the social life for what it means to him of itself. He needs it.

"I am quite willing to admit that the ideal work for the Christian

chaplain is preaching, continuous religious work for the sailor; but before he can preach to men, he must *get* the men and gain their good will. Besides, who is to judge where so-called religious work ends and so-called secular work begins? All work done in the special Institute over which I preside is done with the same end in view, to elevate, refine and make good men of the sailors who enter therein. We know no secular, all our work is religious.

"On every corner in the locality where our Institute in Portland, Oregon, is situated, there is a saloon, each with a billiard room attached. Sailors don't go into a saloon so much to drink as for sociability. We don't care to put drink into the Institute to keep the sailor away from the billiard tables, but we put billiard tables and other attractions into the Institute to keep him away from the drink, and we find that it helps greatly.

"But no amount of equipment is sufficient to make an Institute ideal. A building is necessary, large enough to accommodate all the sailors coming to the Port. The building needs sufficient furnishings; but neither building nor furniture can make the ideal Institute. The spirit of the Institute is what makes it ideal; the one place in the port where the sailor has absolute freedom and feels perfectly at home, because it is conducted in such a manner as to make that possible.

"The old-fashioned workers exhorted men to forsake their sins, to sign the pledge, etc., and then when the meeting was over, turned them out to sink or swim amid the saloons and dens of vice whose wide open maws were waiting to swallow them as they made their way from the prayer meeting.

"The up-to-date worker makes every sailor feel that he is one of the family of which the Institute is the home. Instead of giving the sailor an exhortation and a pledge only to aid him, the ideal worker stands with him as his brother and friend to help him fight his battles.

"The ideal Institute must contain all the elements of the home. No home can be complete without the atmosphere which woman alone can give to it. The spirit of the Institute is perfected only by the atmosphere which woman's presence imparts. Sailors more than other men are influenced by such surroundings. Let a woman sit down and play a simple game with a sailor, treating him for the time being as a social equal and ever after he is a better man, finer, tenderer, truer. Many a young man starts to sea leaving his boyhood home, where he has enjoyed the privilege of mingling with the best people in the little community. What does he find when he arrives in a foreign port? He hasn't the opportunity

of speaking to a woman unless it is one that will degrade him. Is it any wonder he goes wrong?

"I have the testimony of hundreds of young men who have been kept clean and pure and straight by the spirit of the Institute during the past two years. When I conduct a concert, play a social game with a sailor or preach to a congregation of them, I always put myself in the sailor's place. I ask myself how it all would appear to me were I in his place. I make myself one of them, and compel them to feel that I am. I never insult a decent young man by approaching him with the intimation that he is a reprobate. I try to lead men to crave a purer life by creating a desire in them to possess the same spirit which they feel surrounding them. Once a young man comes to the Institute which has this spirit, he remains, if he has any foundation in him at all.

"The idea held by many people that sailors are a drunken lot at best, is altogether untrue. There are many sailors who do not drink at all and numbers of others who do so only because they feel so friendless and separate from good people. I have taken special pains during the past year to keep track of the men while in port. Nearly all of them spent their leisure time in the Institute and for a whole year not a half dozen men came into the Institute under the influence of liquor. For five months we averaged two hundred sailors at concerts twice a week, and not once did a sailor cause any disturbance.

"In the ideal Institute great discretion will be observed in approaching a man concerning his soul's welfare. The chief engineer of a large British tramp steamer, a Scotch Presbyterian, told me that some time ago he was shipwrecked and with the rest of the ship's crew lost everything but his life. Appearing at the Seamen's Institute in a half-clad and almost famished condition, the first question he was asked by the unwise if zealous chaplain was: 'Are you saved?' The man was a Christian, and still he was so disgusted with the chaplain's lack of tact that he went out never to enter the Institute again. The tactful chaplain in the ideal Institute will win rather than repel in approaching such a vital and sacred subject. The sailor hates cant and he always recognizes it and despises the man who uses it.

"Then again the ideal Institute home atmosphere will be so real and natural that the sailor will never feel that he is being patronized. Neither will he suspect that he is regarded as an object of charity.

"The chaplain in the ideal Institute lives with the men; they live with him, they are companions, chums. If the men respect him, and they do, they seek to be worthy of his confidence.

"Were there a few such Institutes around the world, sailors would soon possess a different opinion of missions from what they hold in general and the spirit of such Institutes would soon be seen in the character of sailors.

"In Portland we have aimed at the ideal. We have probably come far short of reaching even this crude generalization, but we believe that we have the spirit and have proved at least that the ideal is possible. Many of the letters received from men who have spent some time with us conclusively prove that they have understood the spirit and imbibed it. The large numbers attending the religious services and testifying to benefits received therefrom is evidence that they know no line of demarkation between the social and religious. Men about to sail, after spending some weeks with us in the atmosphere which surrounds us in our work, have said to me: 'My life can never be the same again, my eyes have been opened to real living.'

"What is needed is an Institute in the next port of call where they can enjoy the same spirit they have learned to understand and prize.

"May God grant us wisdom so that every auxiliary we may form may become an ideal Institute possessing this indefinable spirit.

"One of the chief requirements of the ideal Institute is absolute cleanliness. There is an old saying that 'cleanliness is next to godliness,' but in Seamen's Institute work, get everything neat and clean, and then you may hope for a little godliness. Give sailors the impression that any old thing is good enough for them, and they will act as though any old behavior was good enough for the Institute. The ideal Institute is entirely non-sectarian, it is not a church, it is a seamen's club. They are fellow-members with the chaplain. Get the atmosphere of a gentlemen's club into it, and the sailors will behave in it as gentlemen should.

"The power to conduct an Institute in an ideal way is like most other powers, it cannot be given over, you cannot get it from another, you must go to them that sell and buy for yourself. Neither can you teach another how to do it. The power, like that of being a good steersman, is born in one. You cannot stand by a man's side and instruct him how to steer a yacht. He must be able to feel the touch. He must steer her with his spirit. So must the ideal Institute be run—by spirit."

Animated discussion took place after the reading of the paper, in which nearly all the delegates took part. The question was discussed from many view points.

Some good thoughts and ideas were given by the delegates.

"Don't be discouraged if you have not a great building, God does some of His best work in small work-shops."

"The chaplain should have a thorough knowledge of God's Word, and know how to use that knowledge."

"The personnel of the Institute equipment is always more than the material."

"An ideal Institute should remind a man of home and loved ones."

"Let the spirit of the Institute be the Spirit of the Master."

"Every man is precious to some one; at least he is to God."

"If the image is marred, it can be re-made."

Wednesday, October 7, 1908—The devotional exercises of this morning were conducted by Rev. Samuel Boulton of the New York Port Society.

At the Conference which followed, presided over by Mr. Theophilus A. Brouwer, the honored President of the old Port Society of New York, a paper was read on "Reading Rooms and Literature for Seamen" by Mr. James Sherrard, of New Orleans.

READING ROOMS AND LITERATURE FOR SEAMEN

"As the reading room is the most frequented room on the premises it ought to be kept clean and attractive. It ought to be stocked with the leading newspapers and magazines of the day, and papers in many languages found on the files. It ought to be for seamen only and not for tramps and beach combers. Some one should be present to welcome the seaman on his first arrival, to find out his nationality and direct him where he can find a paper in his mother tongue, without his having to wander around, and probably not find the paper he is looking for.

HOW TO PROCURE SUPPLIES

"Most publishers are willing to supply a free copy of their papers if they are properly solicited to do so, others, especially foreign publications, require the postage to be paid. Newspapers in nearly every foreign language are published in the United States, and a directory giving full particulars about them can be found in nearly every newspaper office.

"A notice in the local papers, stating that magazines and other desirable reading matter for free distribution among seamen is desired, will bring many responses, people as a rule are glad to donate literature that they have read and have no further use for, provided we are willing to send for it.

"Tract societies, and men who make a specialty of publishing and distributing tracts, are always willing to donate large quantities of such literature for free distribution. Great care should be taken in putting up

bundles of papers and magazines that nothing objectionable or demoralizing is allowed to find a place in the package, and a few tracts distributed in the secular magazines may prove a means of grace to the sailor.

"Literature will be more appreciated if you require them to call for it than if you send it to the ships, unless when the ships are anchored out from the wharf and they cannot conveniently come ashore for it."

Mr. William Elling, of the Loan Library Department of the American Seamen's Friend Society, then gave the following talk on

LITERATURE FOR SEAMEN

"The question of literature for seamen is of vital importance to the sailor and to us as Christian workers. We all realize that books are a prime factor in moulding the character of their readers, therefore it is our religious duty to place in the hands of the sailor such books as will instruct his mind, cheer his lonely hours at sea, comfort him in sorrow, uplift his morals and save his soul.

"Sailors as a rule are fond of reading, but it is a mistake to think because these men are shut in and shut out of the world, and lack resources



READING ROOM, NEW SEAMEN'S INSTITUTE, NEW YORK

of information, they will read anything and everything. However, they will read books of adventure, biography and chivalry. The desire for reading and the taste for a particular kind is there, and it is our privilege to cultivate the desire and create a taste for good literature.

ADVENTURE

"A sailor will often go without sleep in order to follow the adventures of his favorite hero. These books ought to be full of action, something doing in every chapter, and fully illustrated, and should be selected not only with a view to their interest as narratives, but still more to their value as books of instruction.

BIOGRAPHY

"Books of biography are an inspiration to their readers. We should take advantage of the sailor's taste for this class of books by giving them the story of the life of some of our statesmen and ministers, all of which are grand ideals and worthy to follow, and the sailor's life will be made much brighter and better by trying to reach up to their standard of living.

CHIVALRY

"Books of this kind appeal strongly to the sailor. His sympathy is with the under dog and he admires the man who champions the cause of the weak. Any story in which the hero undertakes the combat, whether in the cause of love or in the way of Christian duty, or in the pursuit of a worthy end, has a peculiar fascination for sailors, and many have been drawn towards Christianity by this view of it, as being the true theory for a life of steady endurance and noble doing.

POETRY

"Poetry appeals to that which is best, purest and highest in humanity, it is essential that we give to the sailor a book of poems which treat of country or home life; they should be of the simple or story kind. Under this head should be included copies of the Gospel Hymns, as the men in their watch below gather in the forecastle and sing these hymns from beginning to end regardless of tune, we should embrace this as an opportunity to give them the Gospel in song.

RECREATION AND AMUSEMENT

"Books of fiction, romance, humor, detective and love stories have a

great attraction for the sailor. Of course, there is a wide range of choice in these books and great caution must of course be used in the selection; we should choose them deliberately and with keen discrimination, seeking only those that give promise of proving useful, refining and uplifting.

"One of the sailors' amusements is the spinning of yarns and cracking jokes. These are often of a double meaning, coarse, vulgar, and obscene. In our efforts to help him live a better life we will find few books of more practical value than a book of humor, filled with bright short stories and clean jokes, which will stand repeating, thus robbing Satan of one of his strongest weapons which he uses in the destruction of the soul of the sailor.

EDUCATIONAL

"History, geography, navigation, steam engineering, electricity, and books of reference come under this head; these should be clear in style, not at all technical, easily understood by the layman. Sailors are daily in contact with navigation, the phenomena of steam engineering and electricity, and it is no little thing to open to them a new world of thought and to help them to raise themselves in their position on board ships.

MORAL AND UPLIFTING

"The prevailing sins among sailors are intemperance and immorality. It is a common belief among them that in order to be healthy they must live lives of impurity. We owe it to these men to combat these evils by placing in their hands such books as will teach them that these sins are not only against God, but against their own bodies, and that if they would be strong, healthy, manly men, they must live clean, pure lives.

RELIGIOUS AND DEVOTIONAL

"The greatest attention, of course, must be given to the selection of this class. They should be strong, true to life, wholesome, presenting sound ideals of life and high standards of character, thoroughly evangelical in their teachings. Such a list should include books on meditation and prayer, books to awaken the sinner, call the unconverted to repentance and to incite the reading of the Holy Scripture, for there is no book that tells so sweetly the story of Him, 'whom to know aright is life eternal.' For while it is much to instruct, comfort and cheer, our chief aim should be to bring sailors in close touch with God their Maker, and Jesus Christ their Saviour."

Many of the delegates took part in the discussion which followed. The

great need of carefulness in the selection of reading matter was emphasized. Some experiences were given of men being brought to Christ through reading the books placed in the loan libraries. The chairman said he knew a number of men who were helped and blessed by reading the books, and that eternity alone would reveal the good done to seamen by placing the right kind of books on board vessels for sailors to read while at sea.

Mr. Wollesen, of Copenhagen, told of a sailor who came to him and said, "Some time ago I took a book (*Pilgrim's Progress*) out of the library and kept it. I would not part with it now for a great deal. It was the means of my conversion. Here is five dollars, send it to the American Seamen's Friend Society to pay for the book." "So you see, brethren, even if a sailor takes a book and keeps it, God can use it to His glory."

Capt. William Dollar said that from personal experience he could testify as to the usefulness of the books. In his early Christian life the books were a great comfort and joy to him, and were the means of bringing him in close touch with God.

Thursday, 10 a. m.—After the opening exercises Rev. W. Thun, of the German Lutheran Seamen's Society, with headquarters in Berlin, read the following paper:

SHIPPING OF SEAMEN

"The question of shipping is no doubt one of the most important in a sailor's life, for it reacts upon the whole moral attitude of the man.

"A bad system is like a premium on a bad life. Not the man with a bank-book, but the light-minded man, who wastes his hard earned wages, is the friend of the shipping-master of the old time (still, however, to be found); money and not ability decides whether he gets a chance. No wonder that he becomes soured and reckless with respect to everything. The habit of loitering about the saloons incapacitates him for seeking respectable company or for hearing the Word of God. Self-esteem and reliability must decrease. And after all it is the most expensive system for shipowners and men.

"But what is a bad, what is a good, what is the best system? The question cannot be decided once for all. What may be a good system in one port, may fail totally in another. A system of legislation which may work in a German port, may be a failure in an American port. In deciding the question we have to take into consideration all the circumstances, the

number of men shipped during a year and the number of deserters; whether most of the ships coming to the port are sailing vessels or steamers; whether the tonnage is small or large; whether the men are usually paid-off there and how many hours on an average the vessels are in port, and last but not least whether the authorities are willing and able to fight the crime and the crimps.

"In a conference of seamen's missionaries I do not need to say much about the old, the worst system. We all agree in rejecting the land-sharks, the crimps and their accomplices. We all have had our experiences; we have seen many a mother's boy go to the dogs or at least in danger of being lost, lured on by the tempter to desert his vessel or kept in the boarding house until the last penny and his advance note too went into the pockets of these men, and then without sufficient clothing to stand the weather, sold to a vessel which only in this manner could get a crew. And we all know that in spite of all legislation and protection the seamen have to-day, the power of the crimps is not entirely broken, indeed in a number of ports they are as strong as ever.

"What has been done and what is to be done to secure a prompt service to the ships in search of men, even when there are only a few hours' time, and at the same time to release the sailors from paying blood-money before getting a chance?

"The simplest way seems to be to forbid all shipping through private shipping-masters. As far as I know, this is the system in Great Britain. All shipping on vessels under the Union Jack has to be done before the Board of Trade. But, besides the Board of Trade and in spite of the law there are in British ports private shipping-masters. And they are indispensable to the vessels with a short time for loading (in some instances only a few night hours), to the foreign vessels and in all quick cases. If the office of the Board of Trade is closed, the ship cannot be expected to lay over for one man. There must be somebody who knows where to get him and gets him and looks after him until he is aboard. A government office may work in small ports under normal conditions and when the supply exceeds the demand, but it will fail in all cases of emergency. An official will keep his hours and act according to his regulations, but he will very seldom do more than his mere duty. And if the law forbids private shipping at all, the crimps have the field and trade under the mask of boarding-masters and saloon-keepers and barber or clothing-shops, and the nuisance grows secretly.

"But I do not see why the trade of shipping-master should be objectionable in itself? I know men in that business thoroughly respectable.

I know one as a regular visitor of our mission meetings, and another one asked us to hold prayer-meetings in his house, at that time also a sailors' boarding house. To make an honest living by shipping men is usually very hard; and if the private shipping-masters are taking graft—I do not know whether officials are always above it—and becoming rough and rude—let us be just—the fault is quite as much with the seamen and their carelessness.

“Permit me to direct your attention to some things that have been done in Germany to remedy the difficulty. It is not the aim of the German shipping law to do away entirely with private shipping-masters, but rather to avoid the grievances connected with them, to elevate and purify the trade by eliminating the unworthy elements and to protect sailors against sharps. The professional shipping-master in Germany has to take out a license. He cannot get it if he has a boarding house, saloon, clothing-shop, money exchange, etc., or stands in any connection with such trades. He has to keep a register and he and his books are controlled by the authorities. The fees for shipping the men are fixed—for an A. B. sailor, 3 M., about 75 cents—to be paid half by the shipowner, half by the man.

“The law has been carried through strictly, but it was not the only step taken to protect the sailors. In spite of the law it seemed to be impossible to do away with the crimping in ports where the shipping business is a monopoly of private shipping-masters. Therefore the Hamburg-American line took up the battle against the shipping-masters, at that time (1888) apparently invincible, and a few years later the seamen's mission in Hamburg also started a shipping bureau, now taken over by the United Shipowners of Hamburg. And they succeeded in breaking the monopoly and bringing about fairly sound conditions. Thirty-five thousand to forty thousand men are shipped annually through these offices; and the North German Lloyd bureau in Bremerhafen ships about 15,000 men annually. That means two-thirds to three-fourths of the whole number of men shipped in these ports.

“In a number of German and foreign ports the Seamen's Mission of the German Evangelical Church—only one of the two German societies is working in one port—was compelled by circumstances to take the initiative, and most of the shipping in Geestemünde and Cuxhafen, two of the chief ports for trawlers, also in Danzig, Memel, Königsberg, Stettin, Lübeck, Rotterdam, Antwerp, Marseilles, Buenos Ayres, is done by the bureau organized and controlled by the shipowners and the authorities in close connection with our seamen's mission.

“No doubt, the improvement in comparison with the old times is very

considerable. In some cases the crew changed five times less than before, where private shipping-masters hunted the men from vessel to vessel, to get their bonuses. And in places with such an office a reaction upon the behavior and the tricks of the shipping-masters was very soon to be seen. The honest business men became strengthened, but the crimps were held down by the law, strictly carried through, and the competition of the impartial shipping bureau; and that is all that can be expected.

"As far as I can see, the greatest difficulties arise in American ports. According to the United States laws the shipping of men through private shipping-masters is allowed, but it is forbidden 'to demand or receive either directly or indirectly from any seaman or other person seeking employment as seamen, or from any person on his behalf, any remuneration for providing him with employment.'

"If it were possible to enforce the law, in connection with the act prohibiting shanghaiing, it would protect the men sufficiently. But apparently some back doors remained open. According to the reports of the seamen's mission societies there must be still some crimping as well in the port of New York as on the west coast. I suppose some of the brethren can give us better information how it stands to-day than I could.

"A monopoly of shipping-agents is moreover very expensive to the ship-owners. Some companies pay under normal conditions \$2 in New York, but a few months ago they have been charged in Baltimore \$10, and in Philadelphia \$8, for the men. To lessen the grievances and to fight the crimps in the port of New York the Seamen's Church Institute and the Seamen's Christian Association a few years ago started free shipping bureaus—the only two I know of. They shipped in 1907, 6,262 men, that means ten per cent. of the men shipped and reshipped before the United States Shipping Commissioner during the year, British and foreign vessels not included. That is a beginning in the right direction. Free shipping bureaus as a counterpoise are a necessity in New York; only, as I take it, an actual redress is not to be expected until most of the companies, without regard to nationality, stand closely together, eliminating the private shipping-agents. This will also lessen the number of deserters.

"And finally, the crimps need accomplices and they find them, especially in boarding-house keepers. Take the seamen out of the low boarding house and you deal a death blow to the crimps. And I am sure that in this direction the opening of this fine Sailors' Home will also help a good deal to solve the problem of shipping the men.

"The running of a shipping office should be the business of ship-owners; they have the advantage; only should they not see their way,

or hesitate, and the conditions in the port otherwise remain bad, it may be the duty of the seamen's mission to go on. But before starting, we have to consider the whole conditions very carefully, whether the ship-owners and the men are willing to co-operate, whether we have a sufficient number of seamen on hand to meet even quick cases and whether we have the right men to do the work. As long as possible keep your hands off, for it is not our proper sphere of work. There is always a risk that shipping of men may become the principal work of the mission and the missionary a shipping-agent, and the care of the individual's needs of body and of soul will be crowded into the background."

Friday, October 9, 1908.—Morning Session.—"How to Promote Important and Useful Legislation for Seamen," a subject down for a previous conference, was brought up this morning and introduced by Mr. James Sherrard (New Orleans). Reference was made to the great hardship of seamen who had paid money into or had been taxed for the Marine Hospital and who now, because unable to quite prove they had spent the necessary time at sea, or had not applied for relief in time, found it hard indeed to get along without some aid. Other questions, such as the burial of seamen dying on board ship while the vessel is in port, were brought up.

On all these kindred minor questions it was the feeling of the Conference that nothing could be got by approaching members of Congress as was suggested. The true solution for these local difficulties would be to take each case and deal as best as possible. For instance, a bona fide sailor applicant from almost any port of the country might be admitted into the Sailors' Snug Harbor through the co-operation of the local chaplain and the Secretary of the American Seamen's Friend Society.

It was pointed out that seamen dying in the Marine Hospital were buried by the hospital authorities, and that members of the Union who died were buried by the Union. Also, that most of the shipping companies were quite willing to defray the cost of the burial of their sailors.

The meeting went into Conference on the question of a Badge, also a Flag, for the Seamen's Christian Brotherhood.

Friday Afternoon.—The Conference of this afternoon will be long remembered as one of the most outstanding of the whole session. After the singing of a hymn and prayer, some important details regarding the question of "Adoption of a Flag and Badge," were settled.

The Secretary of the Society, Rev. George McPherson Hunter, read a paper on "The Ultimate Aim of Work for Seamen," which was listened to with the keenest attention.

THE AIM IN WORK FOR SEAMEN

"The first thing to be considered in a sublime enterprise such as ours, is the goal. What is the objective point we are striving to reach?

"We should clearly know what we are trying to do when we minister to the men of the waters. If we keep a reading room, board sailors, give out literature, conduct a concert, help in the work in an Institute, or engage in the sublime work of preaching the eternal Gospel of God's love, we should know intelligently and define, to our own satisfaction at least, what we are striving to do. For the thing we are aiming at will determine our characters, and our characters and our work are like the soul and the body, inseparably united. Sometimes men fail because their plans are too small, and they are accomplished, or they are too big and they break down under their self-imposed task. There is a subtle difference between a man's plans and his aim. A man's aims are begotten of the Spirit of God, and his plans by the very nature of things belong to the man himself. Plans are of the earth, but aims are of heaven, and it is better to aim high and miss, than to aim low and hit. Will you allow me to give you my definition of our aim?

"The aim of a seamen's chaplain's work should be to bring the seamen of all nationalities into fellowship with God and to train them to witness for Jesus Christ, their Lord and Master, to their own shipmates first, and then to the nations they visit.

"Now that seems like a commonplace thing, and so it is, but what distinguishes men is their common life and work brought into the great sweep of God's plan, dignified and elevated by the Divine touch. All of us have seen commonplace women softened, mellowed and filled with wondrous charm under the spell of motherhood, and it is not an uncommon thing for you to see men of sordid character, coarse fibre, dull mind, foul of mouth and life, made singularly new, dignified and elevated into newness of life in God. We can only look on these men and say, 'Thy gentleness has made them great.'

"A great literary critic whose commendation of a book is considered, in his own country, better than royal mention, is always commending writers who write with distinction. Brethren, it is our great privilege to help men to live with distinction. A seaman, if he is a Christian, begins to live a distinguished life from the day of his spiritual birth.

"The aim of our work, as I have defined, has a universal ring about it. Any competent New Testament student could quote the chapter and verses

from which it sprung. It is composed of two parts, and 'What God hath joined together let no man put asunder.'

"I. The first is the immediate duty.

"II. The far off vision.

"The immediate duty that lies before every chaplain on the water front is to get the Gospel to the ears of every sailor in port. The crimp, boarding-house keeper, and saloon keeper, that malign trinity, wait for him whenever he lands. The saloon keeper has studied and calculated to four points in decimals the needs of the seamen. For every attraction you spread he spreads five. The men crave rest and change after the end of the voyage. They positively crave for light, for music, for a change of food, for some brightness in their life. You must provide that brightness. The dim, religious light has not been a conspicuous success with landsmen and we have no reason to expect it to succeed with sailors. It is needless for me to enter into any detailed description of the water front of the great seaports of the world. The yawning saloons and nameless temptations that confront a man are everyday things in your life, but I would like to remind you that, bad as Rotterdam, Buenos Aires, Antwerp, or any of the other seaports are, yet they are a hundred per cent better than the cities Paul ministered unto and preached in with an unquenchable faith, believing that some day his Gospel would triumph.

"In view of these things, it should be the immediate aim of the chaplain to get the men away from the evil influences into his Institute or Bethel. On this very issue good men differ as to ways and means. Well, let them differ. We will always have diversity of opinion on our various methods of work and there is room for diversity of opinion. I have had some experience with men doing work for seamen; I have seen all the ports of the world; studied the work in America, Asia and Europe, and from that vantage point will you let me say, and I say it with due respect and humility, that there are only two classes of men in seamen's work. I do not mean the ordained and unordained, educated and uneducated, suave, bland and abrupt—but the tall man and the short man. The short man takes a short view of things. He only looks into the eyes of the men on his level. The tall man sees over the heads of the crowds and the light from another world beams in his eyes. The man who only sees the immediate duty—he calls himself a practical man. The practical men, as they call themselves, are often very impractical. He has no time for dreams, as he calls them. His duties master him instead of him mastering his duties. He thinks it is all vapory sentiment to talk of ships being agents of God and sailors witnesses of the truth to the ends of the earth. Who

is so concerned to get the men into his place. But what is he going to do with them when he has them?

"Once having got the man into his place, under his influence, within sound of his Gospel, it is his duty to get the whole man surrendered to God. So many chaplains have preached as if a man were pure spirit, just as too many physicians have worked as if a man consisted of flesh, bones and blood. The Gospel of Jesus Christ is a whole Gospel for a whole man. Now I am not going into a fruitless discussion about what is social and what is religious or expound what is called the social Gospel. My views on that subject are all wrought out here in bricks and mortar. Ordinarily a man will do the work he is best adapted to. If you do not believe in social work, billiards and baths, teas and concerts, then do not try to be a social provider and preacher, and if you do social work and believe in it, do not let it be an excuse for neglecting the greater work.

"There are grave dangers in doing social work on a large scale. A man may give his time and strength to getting up entertainments that have no reflex action on religious work. The dangers are obvious, numerous and commanding. No sensible man should ignore or underestimate them, nor should he be afraid of them. It is hard, very hard, to do the best thing, and, in my judgment, social work should be done if possible. Social work on an extensive scale is safe only in the hands of a man who has the larger view of his work, who is dominated by a mastering passion for the souls of men, who sees the day to be when from sea to sea every nation shall serve our King.

"The far off vision.

"The thing we shall never see.

"These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

"Was the eulogy pronounced on the patriarchs prophetic of our work? A seamen's chaplain's chapter especially written for them, workers with faith.

"Other men enter into your labors. We need a far off vision to lend us faith. It is things we know we can never accomplish that drive us to faith.

"And life which is not vivified by faith and emotion is scarcely life at all.' The constant tragedy of Christian work is the sinking down into a low-level life, where the light from another world never breaks through and invests things done with an invisible atmosphere.

“This low man seeks a little thing to do,
Sees it and does it.
This high man, with a great thing to pursue,
Dies ere he knows it.’

It is the things we can never accomplish and know we can never accomplish that drive us to faith and to God.

“In our work for seamen there is a great call for patience with God. Faith must dominate; work must be shot through and through with faith and faith with work. The trite saying about city pastors preaching to a procession is a literal fact in the work of the seamen’s chaplain. He must speak the word of God with power for the men will pass on, and as he speaks believe that God will speak through him. He is a voice crying in the wilderness of docks, ships, and the hundred distractions of the waterfront. Results are hard to get, difficult to prove, but through the clemency of God they do come. God works in His sovereign way. When one thinks of the magnificent service of Damon, Trumbull, Coan and some of the early chaplains of the American Seamen’s Friend Society in South America and the South Sea Islands, one is struck with their wonderful patience and magnificent faith in God. They aimed at results but were quite content if God kept them waiting. They labored and other men entered the fruitage of their labors, quite content that the Master of all good workmen had some good plan developing and they gloried in having a share in that plan. It is not the work we do so much as the honor of being called to do something in the advancement of the Kingdom of God. We plant the seeds, wait for the growth, and the next generation sees the birds nesting in the branches.

“As we consider the great aims of a seamen’s chaplain and the tasks that lie before him we ask who is fit for such a task. Does it not require men of peculiar gifts, physical powers, men full of tact, with some talent and education, and above everything else that divine, elusive thing called power? But probably some one will say the absence of most of these qualities in a successful seamen’s chaplain shows that they are not absolutely necessary. But who is fit for this great task and who is sufficient for all these things?

“Is it not he who has tarried so long in the garden with his Master that he carries the aroma of Gethsemane in his garments, who has looked into His face until the divine glory is reflected back? For, after all, it is not what we are but what God can make of us. It all comes back to the great elemental truth of our relation to God. We have not chosen Him, but He has chosen us, and appointed us that we should go forth

and bear fruit in His name. Let us tarry then until we are touched by His Spirit and summoned by His voice, for apart from Him we can do nothing, and in Him we can do all things, even the impossible things, through Him that enables us."

At this meeting Rev. Mr. Small offered to publish a directory of societies and Institutes working for the salvation of seamen. He said the Boston Seamen's Aid Society had done this some nine years ago, but now thought that owing to many changes a revised one was necessary. Rev. E. W. Matthews, Secretary of the British and Foreign Sailors' Society, London, and Rev. George McPherson Hunter thanked him for the kind offer. It seemed to be the feeling of the meeting that such a directory would be very useful in the work. Mr. Sherrard, of New Orleans, in a few words expressed this view.

Immediately after the afternoon session the delegates adjourned to the stewards' quarters, which had been set apart for their special use during the Conference, where Mrs. Hunter gave a reception to the chaplains and the visitors.

THE CLOSE OF THE CONFERENCE

Next to a good beginning comes a good ending. Our first Conference of chaplains and the celebration of the Eightieth Anniversary were fittingly brought to a close by the chaplains sitting down to the Lord's Supper. The Secretary of the Society, Rev. George McPherson Hunter, presided, and was assisted by the Rev. T. Johnstone Irving and Rev. A. Wollesen. Simplicity and reverence marked the service and a profound reverential hush prevailed in the chapel as the hymns were sung and prayer offered. Mr. Irving spoke briefly, clearly and forcefully, leading us into the heart of God's atoning sacrifice for sin and the unifying power of the cross. All through the service the words of the old Scotch version of the Psalm kept ringing in our ears:

"Behold how good a thing it is
And how becoming well,
Together such as brethren are
In unity to dwell."

No better conclusion could have been possible for the first Conference of the chaplains of the Society. To have a small Conference of about thirty men with six different nationalities present, as many different denominations, so many varying degrees of education and culture, broad and narrow school men, meet for a whole week without jar or wrangling

and in the spirit of Christian unity was no small achievement. It was accomplished with great success. The chaplains know each other better and are united in the bonds of a holy love and purpose to seek the advancement of the kingdom of God on the sea.

Unto Him who hath loved us and loosed us from our sins and called us unto His holy service through the blood of His own Son be the glory now and forever. Amen.

The work for Seamen
is done by few!
God asks that a part
be done by you.

SEAMEN'S CHRISTIAN BROTHERHOOD

The question of a union of Christian seamen was brought up and discussed fully and in the best possible spirit, as were all the other discussions on the various topics. There has been a feeling among the chaplains of the American Seamen's Friend Society that something should be done to unite Christian seamen of all nationalities and creeds. In such a union or brotherhood the danger is to make it too broad, that it would dissipate its energies and die, or become purely local and be used for purposes commendable enough in themselves, but lacking universality of plan and purpose. Any chaplain can form an organization to help his local work financially or socially, such things have been done with varying success. But a world-wide movement capable of embracing in its fold men of all nations must have three things:

- I. A great divine motive.
- II. Broad catholic plan.
- III. Be worthy of a man's living and dying for it.

In very brief terms the Seamen's Christian Brotherhood is a union of Christian men for the purpose of making other seamen Christians. Therein lies the thought and the appeal of this movement for seamen. It challenges a man to heroism by calling him to die to self, live to righteousness and for the salvation of other seamen.

After much deliberation and prayer it was ultimately agreed that:
A union or brotherhood of seamen be founded.

That it be known as "The Seamen's Christian Brotherhood."

That all seamen, believers in the Lord Jesus Christ and striving to follow Him in life and service, be eligible for membership.

That workers and helpers on shore, who are believers, may become associate members.

Members and associates are requested to wear a badge. The design of which badge will be a fac-simile of the adopted flag.

Card of membership will be given, and an efficient means of communication between the chaplains (or missionaries) respecting the members will be made.

The design of the badge, etc., will be left in the hands of the executive of the American Seamen's Friend Society and the British and Foreign Sailors' Society.

Each member and associate will be provided with the Bible reading notes of the International Bible Reading Association.

THE OBJECTS OF THE BROTHERHOOD

- a. To seek the salvation of all seamen.
- b. The systematic reading and study of God's Word.
- c. Sympathetic co-operation on behalf of seamen in prayer and effort.
- d. Honoring the Lord's Day.
- e. The promotion of temperance, also purity in word and conduct among the men of the sea.

ADOPTION OF FLAG AND BADGE

The Conference on the above subject proved to be one of the most important in the whole session. Although set for Monday morning, it was brought up at intervals during the week and was finally settled. At an early stage of the consideration of the matter, it was referred to a special committee composed of the following brethren: Chaplains Nutchey, Rotterdam; Tuttle, Gloucester; Stuckenbrok, Brunswick; Sarnier, Galveston. Later on the names of the Rev. George McPherson Hunter and Rev. E. W. Matthews were added. And it was unanimously agreed that respecting the question of flag and design thereon, William Elling, of the Loan Library Department, be consulted.

FLAG

Flag: The recommendation of the committee was that a uniform flag be adopted for the use of the various stations (or auxiliaries) of the American Seamen's Friend Society. In the event of some of these having a flag which may have in the course of time endeared itself by many hallowed and blessed associations, full sanction be given to use such a flag. Regarding stations abroad receiving support from the American Seamen's Friend Society and the British and Foreign Sailors' Society, it is recommended that both flags be used.

The flag suggested is as shown at the Conference with the addition of a white dove.

The flag will be emblematic; oblong and of suitable dimensions; blue ground, white cross in the centre, a red five-pointed star in left upper corner and a white dove.

The star emblematic of the

Star of Bethlehem,	-	Incarnation of Jesus Christ.
The Cross,	- - - -	Atonement for sin.
The Dove.	- - - -	Holy Spirit.

BADGE

The badge suggested is a button in form of a life buoy with the initials S. C. B. in red, white and blue, and the emblem of the flag in the centre.

CONSTITUTION AND BY-LAWS OF THE SEAMEN'S CHRISTIAN BROTHERHOOD

ARTICLE I.—NAME.

This Brotherhood shall be called the "Seamen's Christian Brotherhood."

ARTICLE II.—HEADQUARTERS.

The American headquarters shall be the American Seamen's Friend Society, 76 Wall Street, New York City. The European headquarters shall be the British and Foreign Sailors' Society, 680 Commercial Road, London E., England.

ARTICLE III.—EMBLEMS.

The Emblems of this Brotherhood shall be a marine blue flag, with a white cross in the centre, a red five-pointed star in left upper corner and a white dove; and a button in the form of a life buoy with the initials S. C. B. in red, white and blue and the emblems of the flag in the centre.

ARTICLE IV.—OBJECT.

The object of this Brotherhood shall be to unite all Christian seamen, chaplains, workers and friends of the sailor in a sympathetic endeavor to bring all seamen to acknowledge Jesus Christ as their Saviour, and to encourage them to witness for Him before their shipmates and natives of the countries they visit.

ARTICLE V.—MEMBERSHIP.

The membership of this Brotherhood shall be Christian seamen, chaplains, workers of the above mentioned Societies and friends of the sailor in every port.

ARTICLE VI.—OFFICERS.

The Officers of this Brotherhood shall be the chaplain of the local auxiliary of the American Seamen's Friend Society and the British and Foreign Sailors' Society, and whom he shall appoint to assist him in carrying out the objects of this Brotherhood in the most efficient manner.

ARTICLE VII.—MEETINGS.

Meetings shall be held weekly in the Institute or Bethel of the local

auxiliary of the above mentioned Societies at such time as the chaplain shall designate.

BY-LAWS.

DUTIES OF CHAPLAINS.

I.

The chaplains of the local auxiliary of the American Seamen's Friend Society and the British and Foreign Sailors' Society shall conduct all meetings, appoint all officers and fill all vacancies caused by death or otherwise.

II.

Chaplains of the local auxiliary of the above mentioned Societies shall issue cards of membership and forward the names of members every three months to headquarters at New York and London, also give to members cards of introduction to the chaplain of the local auxiliary of the port to which his vessel is bound. Chaplains shall welcome said members and endeavor to make their stay on shore as pleasant as possible.

III.

It is recommended that chaplains observe the first Sunday in October of each year as Brotherhood Day. Shall preach a sermon suitable to the occasion, also shall endeavor to have the pastors of churches present the cause of seamen to their people on that day.

IV.

Chaplains shall procure a flag, the emblem of this Brotherhood and display it upon their buildings.

V.

Chaplains shall keep a supply of the buttons and shall earnestly request all members to purchase and wear the same.

DUTIES OF MEMBERS.

I.

Application for membership shall be made to the chaplain of the local auxiliary of the above mentioned Societies.

II.

Members shall fill out the application blanks, subscribe to the rules, purchase and wear the emblem of this Brotherhood.

PRESENTATION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNTAIN

The Conference proper closed on Friday, October 9, 1908, but an important function still remained to be performed and it made an interesting postlude to the whole week's celebration.

We are indebted to the Woman's Christian Temperance Union for much valuable aid in providing loan libraries and literature for the sailors; so there was a peculiar fitness in their having an important part in the new Sailors' Institute. Chiefly through the energy of Miss Emma Alexander, State Superintendent Work Among Seamen, Woman's Christian Temperance Union of New York, a magnificent Carrara marble fountain stands in the hallway of the new Institute. She has been most assiduous in her efforts to raise money for the fountain, and with commendable judgment had sought to make the gifts towards the fountain come from all over the State of New York, in this way adding a peculiar value and spreading the interest so that many good folks who were away from the sea, yet nevertheless influenced by the sea, had a share in this work.

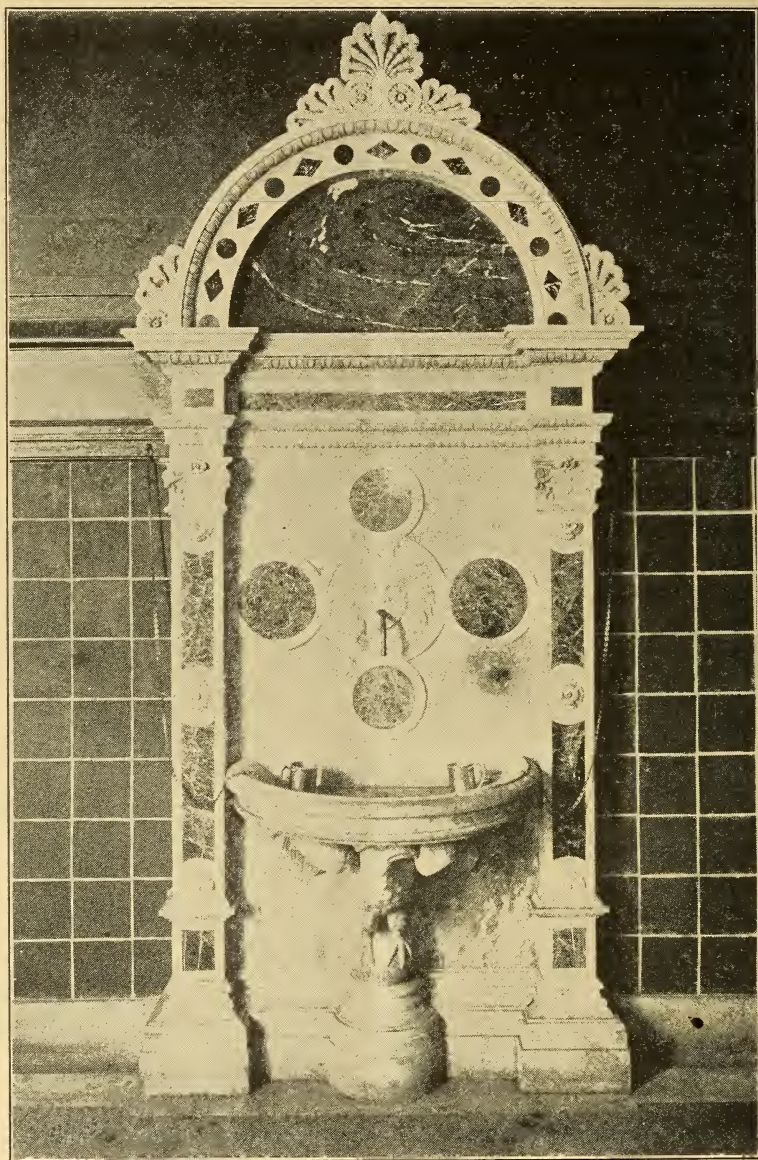
An interesting program had been arranged and a number of speakers invited, including the Rev. Edgar W. Work, Fourth Presbyterian Church, New York; Mrs. Emilie D. Martin, World's and National Superintendent Purity in Literature and Art, Woman's Christian Temperance Union; Mrs. Ella Hoover Thacher, World's National Superintendent Soldiers' and Sailors' Woman's Christian Temperance Union, and Mrs. Emma Bourne, President New Jersey Woman's Christian Temperance Union. The President of the American Seamen's Friend Society, Rev. C. A. Stoddard, D.D., presided and introduced the various speakers. A large number of children present brightened the whole proceedings by their singing, and the graceful ceremony of unveiling the fountain. After which the Secretary of the Society responded and accepted the gift in behalf of the Society.

We had no means of getting all the speeches as most of them were delivered extemporaneously; ladies, as a rule, not being so dependent upon manuscript as men. Nevertheless, we are glad to have the speech of Mrs. Frances W. Graham, President New York State Woman's Christian Temperance Union, which was delivered with elegance and force.

WHAT AMERICA SHOULD MEAN TO THE FOREIGNER

We are told that in the days of the Civil War when thousands of Union soldiers were suffering in southern prisons, they commonly and familiarly

spoke of the North as "God's country." It was the burden of their talk by day and the subject of their troubled dreams by night. If they could only get back to God's country, if only to die there, they were content.



WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNTAIN

So to the foreigner coming to America to make his home here, this should mean God's country with all that the term implies—nothing less.

To the foreigner coming from any country but England and possibly France, a home in this land should mean a release from bondage almost as great as the exodus meant to the children of Israel, or Lincoln's proclamation meant to the slaves of the South. It should mean to him release from restraint and freedom of opportunity, such as his wildest dreams have never shown. It should mean first of all freedom to worship God in his own way, without dictation of priest or ruler. I speak of this first because I believe that freedom of conscience is the underlying principle of all our greatness as a people.

I am not a Puritan, nor so far as I know the descendant of one, but I believe that the grandest body of men and women that ever came across the Atlantic was that little band of so-called narrow-minded, bigoted, uncharitable, stingy pilgrims, that came over in that little boat, the *Mayflower*, and landed on that bleak, inhospitable New England shore on December 22, 1620. The impelling force that brought those people to this country was not a desire to get rich, nor a plan to found a new nation, but the determination to be *free*, FREE, FREE to worship God, and it is always with great reverence that I sing the words of the old hymn:

"Preserved by Thine almighty hand,
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and praise they worshipped Thee."

On that bleak Atlantic coast, that little band of bigots—fanatics if you please—cranks we would call them in these days—planted and nurtured the tree of liberty so that it grew and grew until the oppressed of all nations—no, of *nearly* all—are sheltered beneath its branches. We may sneer as we please at the old blue laws of the Puritans that would not even allow a man to kiss his wife on Sunday, and more to the same effect, but these old laws helped to grow strong men, virtuous women and obedient children.

These men and women of old, God bless their memory and keep it forever green, made this country God's country where the Sabbath meant a day of rest and not a day of rioting and drunkenness; where people went to church on Sunday and not to a beer garden, and may God forbid that any people at any time, far or near, shall be able to make it over into a cheap imitation of continental Europe.

Our fathers and our mothers made this God's country, may the later

arrivals from other lands help to keep it so, not because we want it so—although I fully believe in giving the people the abundant right to keep this land what our fathers made it—but because it is for the highest, most abounding and eternal good of all men, women and children, that this country should be and continue now and forever to be God's country.

Again, America ought to mean to the foreigner a place where it is easy to do right and unnecessary to do wrong. If there is a country in the world in which it is unnecessary to do wrong, that country is here, and if we would cut off that vile excrescence upon our body politic, the licensed saloon, the foreigners coming here would be immeasurably less liable to fall into wrongdoing than they are now. We assume that as a rule the foreigner who comes to our shores comes with the intention of being a good citizen, and indeed they mostly are so until the saloon changes some of them into idle, discontented, disorderly grumblers and vagabonds. Of course some of the foreigners coming to this country will fall among thieves. This happened to the traveller from Jerusalem to Jericho, and it has been happening ever since, but if we would shut up the saloons the robberies of this sort would soon be reduced to a minimum.

America should mean to the foreigner a land where his home is his castle and where the comforts of that home will be only measured by his own industry, frugality and good health; a home in which his wife is the queen, and where his boys and girls may grow into manhood and womanhood of a stature and grace unattainable in any country but this, because elsewhere conditions are not favorable to such growth.

This you will say is a fine picture, and it is, and I declare to you that it is in no wise overdrawn; that indeed I am in no way capable of doing this subject justice. America ought to and might mean all of this to the foreigner coming here to make his home, but we very well know that a fool or a mad man may destroy in an instant a picture that has cost the artist possibly years of painstaking effort.

So the mad lust for strong drink and the vices that accompany its use fostered and abetted by the licensed saloon may make of this picture a hideous mockery, and the heartbreaking part is that men calling themselves Christians will sell to the saloon keeper the right to debauch, degrade, to plunder and murder the people coming to us with the right to expect better things.

“Woe unto them who justify the wicked for a reward.”

Some of the visiting chaplains and a large number of our friends were gathered and the proceedings closed with a benediction by Rev. William Bishop Gates, Wells Memorial Presbyterian Church, Brooklyn, N. Y.

A WORD OF THANKS

We are indebted to many societies for help and favors of different kinds. Our old friends, the American Bible Society and the American Tract Society, have done great things for us whereof we are grateful. The various coastwise, ocean steamship, railroad, and transportation companies have been benefactors to us and the shipwrecked and destitute seamen. The White Star Steamship Company and the International Mercantile Marine Company have appropriated to the Society a portion of the collections at the concerts given in the salons of their ships, and a few collections have been sent by other steamship lines. As the American Seamen's Friend Society retains but one-fourth and divides three-fourths of the concert moneys between three other worthy sailor charities, it is desirable that other steamship lines should follow the example of the White Star and the International, and that passengers should contribute more largely at the concerts. Since the Institute was opened the Marine Superintendents of the large steamship companies have been helpful and kindly in granting passes to their wharfs without which the Institute would not have attained its phenomenal success.

RECEIPTS YEAR ENDING MARCH 31, 1909

Recapitulation

Maine	\$42 91
New Hampshire	4 50
Massachusetts	3,560 57
Rhode Island	300 36
Connecticut	839 14
New York	45,646 32
New Jersey	861 51
Pennsylvania	155 00
District of Columbia	20 00
Ohio	979 50
Wisconsin	5 00
Michigan	15 00
Tennessee	5 00
Oklahoma	1 48
California	1 00
Scotland	2 44

 \$52,439 73

ANNUAL STATEMENT OF THE AMERICAN SEAMEN'S FRIEND SOCIETY

1909 MARCH 31. PAYMENTS	To Foreign Missions, Chaplains, Missionaries, Helpers, Bethels..... Domestic Missions. do do Aid to Shipwrecked and Destitute Seamen Missions and Extension Work..... Magazine and Publication Dept. cost Sailors' Magazine and Life Boat.... Loan Libraries, including stock on hand April 1, 1908..... Annapolis Naval Academy, books for presentation to graduating class ... Office Salaries, Expenses, Rent..... Seamen's Christian Brotherhood, Badges..... \$30,577 47 Sundry Investments and Changes of Investments :..... Loan to Sailors' Home and Inst. for Building and Furniture..... For maintenance..... Balance Cash on hand in Farmers Loan & Trust Co. 12,000 00 U. S. Trust Co..... Bank of America and cash.	\$4,137 50 8,006 67 1,761 61 2,764 37 4,812 83 3,170 54 300 91 5,473 04 150 00 \$9,949 68 \$36,960 12 6,952 66 \$33,912 78 3,112 22 2,493 72 \$92,045 87
March 31. RECEIPTS	By Cash from previous account..... RECEIPTS for 12 months to date from Legacies, Donations and Contributions for Loan Libraries, viz.: Legacies..... " for permanent Fund Endowment Donations..... " for Shipwrecked and Destitute Seamen..... Loan Libraries..... Sailors' Magazine Subscriptions and other sources of income..... Drawn from the Society's Funds and loaned Sailors' Home and Inst....	\$1,707 72 \$44,069 50 1,117 25 4,770 51 1,302 50 1,179 97 \$52,439 73 3,925 64 \$56,365 37 33,912 78 \$90,278 15

E. M. CUTLER,
Auditor

CLARENCE C. PINNEO,
Treasurer

Societies in the various stations render their reports locally

OFFICERS OF THE SOCIETY FROM ITS ORGANIZATION

PRESIDENTS

	ELECTED
HON. SMITH THOMPSON.....	1828
ADRIAN VAN SINDEREN.....	1831
DAVID W. C. OLYPHANT.....	1840
ANSON G. PHELPS.....	1841
CAPT. EDWARD RICHARDSON.....	1841
PELATIAH PERIT.	1848
WILLIAM A. BOOTH.....	1856
RICHARD P. BUCK.....	1873
REUBEN W. ROPES.....	1885
CHARLES H. TRASK.....	1891
JAMES W. ELWELL.....	1896
REV. CHARLES A. STODDARD, D.D.....	1899

SECRETARIES

Corresponding

	ELECTED		ELECTED
REV. C. P. M'ILVAINE.....	1828	REV. ISRAEL P. WARREN....	1857
REV. JOSEPH BROWN	1833	REV. S. B. S. BISSEL.....	1860
REV. JONATHAN GREENLEAF..	1834	REV. SAMUEL H. HALL.....	1865
REV. JOHN SPAULDING	1845	REV. W. C. STITT	1888
REV. HARMON LOOMIS	1845	REV. G. MCPHERSON HUNTER	1904

Recording

	ELECTED		ELECTED
PHILIP FLAGLER	1828	ELISHA D. HURLBUT	1836
JEREMIAH P. TAPPAN.....	1834	THOMAS HALE	1838

Financial

REV. JOHN SPAULDING, 1841

TREASURERS

	ELECTED		ELECTED
CAPT. SILAS HOLMES	1828	RICHARD P. BUCK	1864
CHARLES N. TALBOT	1834	REV. SAMUEL H. HALL.....	1867
DAVID OLYPHANT	1862	WILLIAM C. STURGES	1881

W. HALL ROPES, 1901

Financial Agent

LUTHER P. HUBBARD, 1863-1894

Treasurer

CLARENCE C. PINNEO, 1905

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Port and Sailors' Home

THEODORE L. PETERS, DANIEL BARNES, C. B. PARSONS

Publication and Library

A. G. AGNEW, DANIEL BARNES, THEODORE L. PETERS

FREDERICK B. DALZELL

Finance

DANIEL BARNES, WALTER D. DESPARD, E. M. CUTLER

AUDITOR E. M. CUTLER

American Seamen's Friend Society

Organized, May, 1828

Incorporated, April, 1833

76 Wall Street, New York, N. Y., U. S. A.

CHARLES A. STODDARD, D.D., President

DANIEL BARNES, Vice-Pres.

REV. GEORGE McPHERSON HUNTER, Secretary

CLARENCE C. PINNEO, Treasurer

Chaplains and Missionaries in Connection with the Society, in the United States
and in Foreign Countries During the Year Ending March 31, 1909

U. S. of America

New York: New York City..... Edward M. Deems, Ph.D.
Brooklyn U. S. Navy Yard..... H. G. Fithian.
Massachusetts: Gloucester..... Gloucester Fishermen's Institute, Mr. Alpheus E. Tuttle.
Virginia: Norfolk..... Norfolk Port Society, Rev. J. B. Merritt.
Newport News..... Virginia Mariners' Friend Society, John Golden.
South Carolina: Charleston..... Charleston Port Society, Rev. V. C. Dibble.
Florida: Pensacola..... Pensacola Port Society, Rev. Henry C. Cushman.
Georgia: Savannah..... Savannah Port Society, H. Iverson.
Brunswick..... B. Strockenbrok.
Alabama: Mobile..... Seamen's Bethel, C. H. Mosley.
Texas: Galveston..... Galveston Seamen's Friend Society, Rev. J. F. Sarner.
Louisiana: New Orleans..... New Orleans Port Society, James Sherrard.
Oregon: Portland..... Portland Sea Friend Society, Rev. E. H. Roper.
Astoria..... A. B. Rudd.
Washington: Tacoma..... Tacoma Seamen's Friend Society, Rev. R. S. Stubbs.
Seattle..... Seattle Seamen's Friend Society, Rev. G. F. West.
California: San Francisco..... Mariners' Church, Rev. J. Rowell.

South America

Argentine Republic: Buenos Ayres..... Buenos Ayres Sailors' Home, Henry F. Fellows.
Rosario..... Rosario Sailors' Home and Mission, E. Hallberg.
Uruguay: Montevideo..... Montevideo Harbor Mission, Gilbert E. Martin.
Chile: Valparaiso..... Rev. Frank Thompson.
Brazil: Rio de Janeiro..... Rio Seamen's Mission, Mr. H. C. Tucker.

Europe

Sweden: Helsingborg.....
Stockholm..... J. T. Hedstrom.
Gottenburg..... Christian Nielsen.
Denmark: Copenhagen..... Rev. A. Wollesen.
Holland: Rotterdam.....
Germany: Hamburg..... British and American Sailors' Institute, George Speedie.
Belgium: Antwerp..... Antwerp Seamen's Friend Society, Rev. J. Adams.
Italy: Genoa..... Genoa Harbor Mission, Rev. Donald Miller, D.D.
Naples..... Naples Harbor Mission, Rev. T. Johnstone Irving.
Madeira: Funchal..... Mission to Sailors and Sailors' Rest, Rev. W. G. Smart.

India and Japan

India: Bombay..... Seamen's Rest, Rev. J. D. McGregor.
Japan: Yokohama..... Rev. W. T. Austen.

HOMES FOR SEAMEN

Institute and Sailors' Homes are encouraged by the Society in seaports. By their moral and religious atmosphere they are often the sole places of refuge for seamen from the destructive influences to which, as a class, they are always exposed when on shore.

LOAN LIBRARIES, BIBLES AND TESTAMENTS FOR SHIPS

Twenty Dollars contributed by any individual or Sabbath School will send a Library to sea in the name of the donor.

Bibles and Testaments in various languages may be had at the Depository of the New York Bible Society, Room No. 66, Bible House, Astor Place, New York City, or from the chaplains of this Society.

American Seamen's Friend Society

76 Wall Street, New York

Organized May, 1828

Incorporated April, 1833

OBJECTS. 1. To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to *save their souls*. 2. To sanctify commerce, an interest and a power in the earth, second only to religion itself, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1. The preaching of the Gospel by Chaplains and Missionaries and the maintenance of Bethels, Churches, Seamen's Institutes, and Sailors' Homes in the principal ports of this and foreign countries.

During the past year our Chaplains and Missionaries have labored in New York City, Brooklyn Navy Yard, Gloucester, Newport News, Norfolk, Charleston, Brunswick, Savannah. Galveston, Mobile, Pensacola, New Orleans, Astoria and Portland, Seattle and Tacoma.

Rio de Janeiro, Buenos Ayres, Rosario, Montevideo, Valparaiso, Copenhagen, Helsingborg, Stockholm, Gottenburg, Hamburg, Antwerp, Genoa, Naples, Funchal, Bombay and Yokohama.

Chaplains and Missionaries working in 45 of the great and small ports of the world.

Besides preaching the Gospel to seamen on shipboard and on shore. Chaplains visit the sick and dying and as far as possible supply the place of parents and friends.

2. The monthly publication of the *Sailors' Magazine and Life Boat*, designed to collect and communicate information and to enlist the sympathy and co-operation of Christians of every name in securing the objects of the Society.

3. LOAN LIBRARIES, composed of carefully selected, instructive, and entertaining books, put up in cases containing about forty-three volumes each, for the use of ships' officers and crews, and placed as a general thing in the care of converted sailors, who thus become for the time effective missionaries, among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on shipboard, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it. (2) It usually places the library in charge of the Captain of the vessel. (3) It contemplates a connection between the sailor and the individual who furnishes the library which he reads. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it is communicated. The whole number of libraries sent out by the Society, to April 1, 1909, is 11,523, containing 620,808 volumes. Calculating 14,455 reshipments, they have been accessible to more than 445,055 men. Over 1,500 hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended.

4. The establishment of *Seamen's Institutes, Sailors' Homes, Reading Rooms, Savings Banks*, the distribution of *Bibles, Tracts, etc.*

THE INSTITUTE FOR MERCHANT SEAMEN, 507 West St., New York. With rooms to accommodate about 200 men, banking facilities where sailors may deposit their wages, reading, writing, smoking rooms, billiard and pool rooms, bowling alleys, shower baths, swimming tank, concert and entertainment hall to seat 400, restaurant, special rooms for Stewards, chapel for religious services of an interdenominational character, club rooms for Officers and Engineers.

This one institution of the Society, *the largest in the world*, exerts a moral and spiritual influence which can never be estimated. Twelve thousand seamen lodged in it during its first nine months; over 10,000 men visit the Institute in a month; religious meetings are maintained every night in the year.

NOTE.—Twenty dollars contributed by any individual or Sabbath School will send a library to sea, in the name of the donor. The *Sailors' Magazine* is, when asked for, sent gratuitously to pastors who take a yearly collection for the cause, and to life-members and directors, upon an annual request for the same.

LIBRARY OF CONGRESS



0 027 279 944 1